

The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., July 6, 1939

NEW SERIES
VOLUME XLI. No. 27

Who's Who and What's What

Pastor Hogan had Rev. O. P. Estes with him at a recent meeting in Purvis, with brother Joe Zamzner leading the music.

The report from McAdams Church, published last week should have said that there are nearly 100 enrolled in B.T.U. and 20 in B.A.U.

One-fifth of the crimes committed in this country are said to be by people under 21. A larger percentage than that are under the influence of liquor.

In May there were eleven local option elections in Texas. The drys won in eight of them, the wetts in three. In five of these four changed from dry to wet, and one from wet to dry.

A thief breaking into a church recently found that some of the members had already robbed the church by not giving a tithe. Too late; the "saints" beat 'em to it.

In Lafayette County the forces of righteousness are beginning to agitate for an election to prohibit the sale of beer and light wines. The fight will culminate probably next fall.

Dr. J. H. Hooks is helping Pastor Dana Terry in a meeting in Winnsboro, La. The Editor organized this church and baptized 25 people here over forty years ago.

In a meeting at Jena, La., there were 78 additions, 50 of them by baptism. Pastor B. T. Goodwin was assisted by Dr. W. H. Knight of Pineville.

Dr. J. B. Quin says that their first Vacation Bible School at Summit was well attended with fine interest, and greatly enjoyed. It was such a blessing that a bigger one is planned for next year.

Dr. B. D. Weeks, president of Bacone College, Baptist school for Indians in Oklahoma has in 24 years baptized more than one thousand of the students. There are 42 tribes represented in the college, coming from 16 states and Panama.

The Daily Oklahoman of Oklahoma City heartily endorses the statement made by the governor of that state recently to the Baptist Brotherhood in Ada that as long as he is governor the state budget is not going to be balanced by repealing the prohibition law. His is the only state that never issued a license to sell hard liquor.

The drift away from Christian Education is shown by the fact that one of the very oldest Baptist colleges in the South no longer requires that the trustees be Baptists. This was done to encourage financial support from wealthy people who are not Baptists. And the president of this school refuses to have any restraints put upon the "academic freedom" of the teachers. As long as they have conventional moral character, they may teach pretty much what they please. In the North the drift from denominational control and from their mission as Baptist associations or agencies has carried some of the former Baptist institutions clear away from the purpose of their founders. Vassar and Brown and the University of Chicago would hardly claim to be Baptist schools any more. If Baptists will not support Christian Education, their schools will look elsewhere for support. And the folks who give the money will determine the character of the schools.

It is said that one seventh of the present Virginia legislators are alumni of the University of Richmond.

Pastor A. B. Pierce will have Rev. Chas. F. Leek to assist him in a revival meeting at Crystal Springs Sept. 24-Oct. 5.

Mrs. Dr. Jeannette Beall, missionary in China lost her home by fire recently. The Chinese worked heroically but in vain to save it.

There are said to be about 145 students enrolled in the summer school of Mississippi College.

Rev. L. E. McGowan accepts the call to Morehead and will be on the field by the middle of July.

Our Baptist people in Mississippi will probably never have a better opportunity to attend a session of the Baptist World Alliance than this year, in Atlanta, Ga., July 22-28.

The church at Picayune has called Rev. O. P. Estes of Bogalusa, and they believe he will accept. He was pastor here some years ago, and we hope he comes back to Mississippi. He is an alumnus of Mississippi College.

Mr. P. I. Lipsey, Jr., head of the Department of Journalism in Stetson University sailed on the Bremen June 30 for a trip of six weeks to Europe. This is one way of keeping in touch with the rest of the world.

First Church, Vicksburg has called Rev. D. S. Haworth and it is said that he has accepted. He is at present pastor of Fourth Avenue Baptist Church in Louisville, Ky. Mississippians will give him a cordial welcome to this important field of service.

There has just been published by the Baird-Word Press a new volume of sermons by Dr. D. M. Gardner of St. Petersburg, Fla., with the title "Pictures of Salvation." Here are ten sermons which have been used of the Lord in saving souls, and sent forth by the author with the wish that they may be so used in a wide field. Dr. Gardner has been ten years pastor of First Church, St. Petersburg, where during the tourist season he preaches twice on Sunday morning, once to his own people and once to the tourists. One of these sermons resulted on one occasion in 287 men making confession of faith in Christ. The Introduction to the book is written by Dr. Geo. W. Truett, who commends the sermons most highly. The price of the book is \$1.00.

Twice every year the Baptist Bible Institute of New Orleans is under the necessity of calling on friends to help meet the interest on its bonded indebtedness. The principal of the bonded debt is taken care of by the income from the 100,000 Club. But none of this can be used to pay interest. The interest is paid semi-annually, February 1 and August 1 by special contributions from friends of the Institute. The bonded indebtedness has been reduced from \$200,000 to \$80,000. While the bonds are technically in default, they are worth a hundred cents on the dollar, because they are being gradually paid off. The Institute is one year behind in payment of interest, that is \$4,800. The interest due August 1 is \$2,400, making a total due of \$7,200. For the sake of the missionary value of the school as well as its educational work, many friends gladly help to meet these payments. If you wish to help, send your check to President W. W. Hamilton, 1220 Washington Ave., New Orleans, La., before August 1, indicating that it is to be paid on the interest debt.

The total contributions of Morton Church in June were \$567.87. Of this \$50.00 went through the Cooperative program and \$1.00 through the Five Thousand Club. Pastor H. D. Jordan had Evangelists B. W. Walker and Otis Thompson with him in a meeting.

Jones County Associational Brotherhood meets with Second Avenue Church, Laurel, Friday evening July 7. Secretary McCall will make the address. Special music by Fifth Avenue Brotherhood. One minute reports from all Jones County Brotherhoods.

Mrs. Frank Marrs, who with her husband was a missionary in Mexico for 35 years, passed away June 22. She was a native of Ohio, went from Texas to Mexico under appointment of our Foreign Mission Board, and was retired from active service January 1, 1935.

The First Baptist Church, Senatobia, closed last Friday a highly successful two weeks' Vacation Bible School. Mrs. H. L. Martin was principal, with 25 splendid local workers assisting and with the other churches of the city co-operating.

Rev. Warren Earl Ferguson, who was graduated a few years ago from Mississippi College, recently received his Master's degree from the Louisville Seminary. He was pastor in Mississippi before going to the Seminary and in Kentucky while at the Seminary. We hope some good church in the state will soon have him for pastor. Address Vardaman, Miss.

We closed an eight day revival at Coffeeville last Sunday night, with the writer leading. We had several additions to the church. Some few on profession and a few by letter. I believe the church enjoyed a season of spiritual blessings, which I trust will continue for many days to come. Beginning Sunday, July 2nd we will lead in a revival meeting at Scuna Valley Church. This church is four miles out from Coffeeville. On July 9th, we will begin a meeting at Tillatoba with brother Sledge of Shaw leading us.—N. B. Saucier.

We did not see the article by Dr. C. E. Maddry in the Commission in which it was said that he advocated some sort of union with Northern Baptists in foreign mission work on the ground that people in China for example are confused by the effort to distinguish between Northern Baptists and Southern Baptists. We hope he will be very careful in his efforts to consummate any such union. There are two good reasons for objecting to it. One is that the plea that Northern and Southern puzzles the folks in other lands is not well founded. Suppose you call them American Baptists; you still have a divisive title. You haven't gotten rid of your divisions. Why should Northern and Southern puzzle them any more than British and German and Swedish. The other reason for objecting is that there is a difference between Northern and Southern Baptists, and there is no use trying to conceal it. A former Secretary of the foreign mission work among Northern Baptists is an out and out modernist, and there are those among Northern Baptists who insist upon what they call the inclusive policy, that is employing missionaries without scruples as to whether they believe in an infallible Bible or not. Our only cooperation with Northern Baptists is in Shanghai University, and we have been told by Southern Baptist missionaries that modernists are among its faculty.

Thursday, July 6, 19

Sparks and Splinters

Rev. Louis J. Bristow, of New Orleans, preached for the First Baptist Church in Pensacola, Fla., last Sunday.

An additional reading room has been added to the nurses' library in the Educational Building of the Southern Baptist Hospital in New Orleans.

Rev. Bryan Simmons was with Pastor A. M. Overton in a meeting at Fulton. There were good congregations, and three were received for baptism.

Rev. C. Z. Holland is this week assisting Pastor B. L. McKee in a meeting in Brandon. In the absence of Dr. A. A. Kitchens the meeting at Farmhaven will be led by brethren Holland and Hugh Brimm.

Dr. J. C. Massee, evangelist, underwent an emergency operation for appendicitis at Winona Lake recently. He was making a good recovery at last report.

Though an addition to the Southern Baptist Hospital was opened less than two months ago, every available bed is being occupied nearly every day.

The fall class of students of the Southern Baptist Hospital School of Nursing will be admitted August 15; and will have in it young women from nine states. There are still a few vacancies which have not been filled.

Pastor H. L. Deer asks your prayer for the meeting at New Zion church, beginning July 9, in which the editor preaches. The next week Dr. J. B. Quin assists Pastor Deer in another meeting.

Utah Baptist Convention recently protested against the permission by our government given for shipping implements of war to Japan to be used in China; also reaffirmed its belief in total abstinence from intoxicating beverages.

Pastor J. D. Walker of Center Terrace Church, Canton, had Rev. J. R. Reedy with him in a meeting recently closed, in which 19 were added to the church, 16 by baptism. The month before 22 joined the church. The meeting followed a successful Vacation Bible school.

Pelahatchie: We are in the midst of studying Personal Soul-Winning, each Wednesday night in our prayer service. We had thirty-five present last week and a fine spirit. Everyone that is interested in this subject is invited to come and study and pray with us. Every Wednesday at eight p. m.—E. N. Patterson, Pastor.

As Dr. L. G. Gates was assisting Pastor R. D. Pearson in a meeting the Editor had the pleasure of supplying the pulpit of First Church of Laurel Sunday. This church is famous among other things for having one man as full time pastor for nearly forty years. We do not know of another in Mississippi.

The Southern Baptist Hospital, New Orleans, La., is asking for children's gowns and wash cloths. The gowns should be of white material, quite plain, open all the way down the back with two tapes for tying, but no buttons or button holes, and should be made to fit children five to seven years old. The wash cloths may be any size and color. Send direct to the hospital at New Orleans, being sure to mark the name and address of the sender on each package.

Rev. C. A. Alexander says that the work at Eighth Avenue, Meridian, is in better spirit than at any time during his pastorate. He has recently helped Pastor B. E. Massey in a meeting of five days at South Laurel. There were 12 additions. He says: "Brother Massey is the hardest worker I have ever seen. The folk treated me very graciously. I enjoyed the fine fellowship with the saints there. The pastor is really doing a great work. I have just returned from First Church, Santa Rosa, New Mexico, where I did the preaching in a revival. The Baptist work in the West is moving on in a glorious way. We had a good meeting. Rev. Horace Burns is the pastor."—C. A. Alexander.

A group of students will begin a revival in First Church, Clarksdale, July 2. These are Miss Lois Brimm of Blue Mountain, Miss Dorothy Dean of M. S. C. W., and the following from Mississippi College: Cleo Harris, Dick Mullins, Andrew Coltharp and Rufus K. Broadway. If other churches wish their help, write Cleo Harris, 2165 Elzey, Memphis.

Roger W. Babson is quoted as saying that while liquor dealers claim to pay \$500,000,000 in taxes, the federal and state governments are paying out this amount for relief to people ruined by the liquor business. And he might have mentioned that the F. B. I. says that the cost of crime is \$15,000,000,000 annually, and everybody knows that the liquor business is responsible for much of the crime.

Pastor A. H. Childress says the congregation at Sturgis was the largest in months, to participate in the Youth Program, which was in the hands of the young people. Brother Harry Hannah one of our promising young preachers brought a timely message. All enjoyed the service. The revival meeting begins July 9; H. C. Cox of Newton preaching and R. L. Cooper in charge of the singing. Prayer is asked.

On August 6 Evangelist B. W. Walker of Clinton will begin in Lexington a county-wide tent meeting. Pastor F. J. Chastain says that every church in the county will be reached by a special service in each, and an effort made to bring in the people from the entire territory. The church at Lexington has just closed a successful Vacation Bible school. There were over 100 enrolled and 25 teachers were in charge.

Pastor R. R. Keathly reports one of the most enjoyable series of meetings at Shuqualak, experienced in a long time. Rev. A. L. Goodrich preached and Mr. Jesse L. Boyd led the singing. Every message seemed under the direction of the Spirit. Sixteen fine young people were added to the church. The song leader helped the young people in a great way. Any church is fortunate to have such help in a meeting.

The Daily Vacation Bible school in the Sunflower Baptist Church closed on June 21. We had good attendance and fine interest. The school is an annual feature or phase of our work. Please pray with us for our congregation and for Bro. B. W. Walker and his singer, brother Thompson, as they come to preach and to sing for us in our revival meeting in the Sunflower Baptist Church on July 2-9.—B. D. Hardin, Pastor.

Friends of Dr. F. S. Groner will be pleased to know that his condition is greatly improved, and there is reason to hope for his recovery. Dr. Groner has been seriously ill in the Southern Baptist Hospital in New Orleans since last February. For nearly three months he was unconscious and was fed with a syringe through a tube inserted into the stomach. Doctors said there was no human ground for hope for his recovery. Continued scientific care sustained by prayer has been rewarded in that Dr. Groner now is fully conscious and improved.

The revival at the Leland Baptist church closed on June 21 with 40 additions to the church, 25 of whom were for baptism. Dr. W. Douglas Hudgins, pastor of the Broadway Baptist Church of Fort Worth, Texas, conducted the revival and Mr. E. C. Edwards of Houston, Miss., led the singing. Dr. Hudgins brought some powerful messages and Mr. Edwards led the music in a fine way. Not only the members of the Leland Baptist Church, but those of the entire community were blessed by the services of these two great men of God.

Southern Baptists and friends all over the world were grieved at the sorrow of Dr. L. R. Scarborough in the recent death of his brother, Will F. Scarborough, of Midland, Texas. As the leader of Southern Baptists in the present evangelistic movement, Dr. Scarborough, rendered a most significant and impressive act of service for his Master at the burial of his brother. In the presence of a large number of wealthy cattle-men, oil men, and professional men he made an impassioned plea for them to accept the Savior in whom his brother trusted.—C.B.H.

GLEANINGS FROM C. H. SPURGEON
By A. C. Burley

Hopeful

"Some time ago there was a man who was ignorant that he could not read, and he never spoke anything like grammar in his life, unless by mistake; and moreover, he was considered to be what the people in his neighborhood called 'daft.' But when he was converted, the first thing he did was to pray. He stammered out a few words, and in a little time his powers of speaking began to develop themselves. Then he thought he would like to read the Scriptures, and after long, long months of labor he learned to read. And what was the next thing? He thought he could preach; and he did preach a little in his own homely way, in his house. Then he thought 'I must read a few more books.' And so his mind expanded, until, I believe he is at the present day, a useful minister, settled in a country village, laboring for God. It needs but little intellect to be taught of God. If you feel your ignorance do not despair. Go to the Spirit—the great Teacher—and ask his sacred influence; and it shall come to pass that he 'shall guide you into all truth.'"

Oil of the Gospel

"In a congregation the gospel is as the pot of oil, and those who receive from it are needy souls, desirous of the grace of God. Of these we have always too few in our assemblies. Many are the vessels of oil filled to the brim and fastened down—the full Pharisee, the self-satisfied professor, and the proud worldling are such: for these the miracle of grace has no multiplying power, for they are ready to overflow even now. A full Christ is for empty sinners, and for empty sinners only, and as long as there is a really empty soul in a congregation so long will blessing go forth with the word, and no longer. It is not our emptiness, but our fulness which can hinder the outgoings of free grace. While there is one soul conscious of sin and eager for pardon, grace will flow; yea, while there is one heart weary of indifference and anxious to be wounded, grace will flow. 'I feel,' said one, 'exceedingly unfit to be saved.' You are evidently empty, and there is room in you for the oil of grace. 'Alas,' cries a second, 'I feel nothing at all. Even my own unfitness does not distress me.' This only shows how utterly empty you are, and in you also the oil will find space for its flow. 'Ah,' sighs a third, 'I have become sceptical, unbelieving has made me hard as the nether mill-stone.' In you also there is large storage for grace. Only be willing to receive. Stand like the oil-jar with opened mouth, waiting for the oil to pour forth from the miraculous pot. If the Lord hath made thee willing to receive he will not be long before he has given thee grace upon grace. O that we could meet with more emptied souls! Why should the Lord's wonders be cut short for lack of persons who need to have them wrought upon them? Are there no needy souls about? Have all men waxed rich, or is it a vain presumption which possesses so many hearts? Hidden away in corners where they weep their eyes out because they cannot weep, and break their hearts because their hearts will not break, and cry before the Lord because they feel they cannot pray, or feel, or hate sin;—hidden away in corners, I say, there are truly empty souls, and for these the heavenly oil is running still, is running now. 'Blessed are they that do hunger and thirst after righteousness, for they shall be filled.' No exception in the narrative before us was taken to any vessel so long as it was empty; there was one qualification, and only one, the power to receive indicated by emptiness. Come, then, ye needy souls, come to the eternal fountain and receive a wealth of blessing, freely given because ye need it, and because the Lord Jesus loves to bestow it."

BR
Pastor C. C. Jones has with him this week Rev. J. D. Walker in a meeting in Macedonia Church, Simpson County.

Thursday, July 6, 19

HAS GOD

The spotlight of the Jews again. For the Jews have power of nations. God Jews were divine

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July 6, 1939
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Thursday, July 6, 1939

THE BAPTIST RECORD

3

HAS GOD FORSAKEN THE JEWS?

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The spotlight of world interest is focused on the Jews again. For the past four thousand years the Jews have played a star role in the drama of nations. Geographically and religiously the Jews were divinely placed and commissioned.

Abraham was the father of the race of the Jews. He was formerly a Chaldean from the upper end of the Persian gulf, but moved into the land of Canaan at the command of God. The people of the land called Abraham the Hebrew, because he was from across the Euphrates River. He nor his posterity never accepted the name of Jews by anyone till after the revolt of the ten tribes against the house and the throne of David, and had joined the Syrians in a war against Judea. Then the first time in Bible history it was said in the sixteenth chapter of II Kings, "And they drove the Jews back from Elath." From then on the name was adopted by them, and they have become known in history and the Bible as the Jews.

Has God forsaken the Jews? That question was asked by a distinguished Jew in these words, "Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." My answer to the question, Has God forsaken the Jews? is NO. God is only dealing with them as of old.

I

Notice the first stage of their history as a people. The only way to account for the Jews is just one word, GOD. Without God there would never have been a Jew in the world. Without God they would never, could never have endured what they have in the past. But God was with them.

When God called Abraham from his home in Chaldea he told him what he wanted with him. There are at least five distinct things that God wanted with Abraham. (Gen. 12) "I will make of thee a great nation." "I will bless thee." "And make thy name great." "And thou shalt be a blessing." "In thee shall all the families of the earth be blessed."

Why was the call to come to Canaan? Why did not God perform the same wonders in Chaldea that he promised to do in Canaan. The answer is apparent. If he was to be the blessing to all the families of the earth, he must move to the cross-roads of the world. People from all corners of the world had to pass through or by the land of Canaan to trade. The riches of the east came by caravan to the ports of the Mediterranean. Ships from the west came to bear them away to the ports of Asia Minor and Europe. So it was that people from all parts of the world came here and heard about or even saw the lone Hebrew, who had only one God, a God of pity, peace and power, with whom he talked as with friend or brother.

Fortune, good or bad, drove the descendants of Abraham out of Canaan into Egypt to escape the desolation of famine. According to prediction, they stayed in Egypt about four hundred years. They increased in wisdom and wealth, in population and power, till the Egyptians feared exceedingly their presence. Then God began to deal with the Jews. In the providence of God they began to suffer physical and financial distress. They were relieved of their belongings and reduced to a state of servitude. God did that to make them want to get out of Egypt and get back into the land of Canaan. But why back to Canaan? Back to the promised land. Back to the cross-roads of the world where the races of men go by. Back to the altar of their sires. Back to perform the blessing to "all the families of the earth. Back to teach mankind the best and the briefest law ever known to man—The Ten Commandments. "Thou shalt be a blessing." And, oh, what a blessing they have been to all the families of the earth in the Ten Commandments alone. No other word was ever spoken like unto them.

II

The next question in regard to that promised blessing to all the families of the earth, is, "What was to be the condition of security and

prosperity and happiness in the promised land?" The answer is obedience. Moses, the grand old man of the Exodus led them to the border of it. In the twenty-eighth chapter of Deuteronomy, verse one, "And it shall come to pass, if thou shalt harken diligently unto the voice of the Lord thy God, to observe and do all his commandments which I have commanded thee this day, that the Lord thy God shall set thee on high above all nations of the earth." In the fifteenth verse, "But it shall come to pass, if thou wilt not harken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee." Verse thirty-seven, "And thou shalt become an astonishment, a proverb, and a by-word among the nations whither the Lord shall lead thee."

They had that peace, prosperity and happiness just as long as they lived in the circle of obedience. But sad to say that in the period of the Judges, a period of more than three hundred years, it happened that their God had to sell them into the hands of the enemy nations to subdue their waywardness. Thirteen times in that period they forgot God. Thirteen times their God sold them into the hands of the oppressor. Thirteen times they cried out in misery to the God of their fathers. Thirteen times their God had pity on them and sent a leader and deliverer to restore peace and prosperity. All of which goes to show that God did not forsake them, but as is said in Judges 2:22, "That through them I may prove Israel, whether they will keep the way of the Lord to walk therein as their fathers did keep it or not."

"Their fathers." Who were the fathers? Was the number that fell in the wilderness because of unbelief? No. Was it of that number who made briek without straw in Egypt? Hardly. Their fathers refers to the Abram, Isaac and Jacob. They are the fathers to whom the promise was made and in whom all the families of the earth were to be blessed.

Finally, after three hundred years of ups and downs, with God as a shield and the Ten Commandments as a guide and the Judges as arbiters, these Jews grew weary with well-doing, and began to clamor for a king. The king was displeasing to God and his prophet Samuel, but the request was granted in the man Saul, son of Kish. He filled the place as well as any man of his day could. He was good to look upon, tall and handsome, strong and fearless. He was of the tribe of Benjamin, brother of Joseph, baby of the household of Jacob, motherless from infancy, and the object of household affection. Truly God was feeling about the tenderest chords of Jewish affections to make them a blessing to all the families of the earth.

Saul was crowned with simple but becoming ceremony, and the people shouted, "God save the king." After the tumult and the shouting it was God's time to talk again. In I Samuel 12:13, 14, 15 they were reminded that the Lord had set the king over them according to their wish; and if they and their new king would follow the Lord all would be well, but if they rebelled against the Lord, then the Lord would be against them as he was against their fathers.

After Saul came David and Solomon. Under these three kings the proposition and condition stipulated of God was, If you will I will; but if you won't I won't. In the main they did well, so well that the reign of these three kings, over a period of one hundred and twenty years, is known to Bible scholars as the "golden age of Jewish history." The history of either or all of these three kings is so gripping that it clamors, it cries, it struggles for a place in the sermon. But we are looking for the answers to the question: "How will the Jews be a blessing to all the families of the earth?" They have blessed the world in the past but the full measure is yet to come.

It pleased God to select King David to renew the promise; the hearts of God and men were drawn to David with unbreakable ties. Men fol-

lowed him willingly; they hazarded their lives gladly for his least wish; they refused to eat or drink or rest when his cause was at stake. He was known, as the servant of God and the master of men. Professor Blaikie said "He had the heavenly conversation of Enoch, the faith of Abraham, the thoughtfulness of Isaac, the boldness of Jacob, the patience of Joseph, the patriotism of Moses, the military skill of Joshua, the courage of Gideon, the holy fervor of Samuel"—all these and the Spirit of God met and united in the young king to make him a man after God's own heart.

God renewed the promise to him. In II Samuel 7:16, "Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." "Thine house, thy kingdom, thy throne shall be established forever." Forever is a long time. It is such a long time. Actually the house of David ruled over the Jews for four hundred seventy-five years, from David to Zedekiah, with many a transgression but the promise of God stood fast. So that the blessing to all the families of the earth is sure to come according to promise.

III

The light flickered and burned low but never failed when Zedekiah the last of the Davidic line on earth was captured, his capitol burned and the people led captive into a strange land. How could the promise of God live through such a depression as that? And why would a God of Love and mercy allow such a setback to the people of high destiny?

The answer is found in the record of the times. II Chronicles thirty-six, chapter fifteen, sixteen and seventeen. "And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people and on his dwelling place; but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that is stooped with age; he gave them all into his hands."

That's it; don't you see that God has not forsaken the Jews. He is merely dealing with them. Dealing with them for their sins but his mercy is reserved for the penitent. He is keeping alive the hope of a future for his people; most of all he is keeping alive the hope of a future that in Abraham all the families of the world will be blessed. Some might think that these Jews are the worst people that ever lived. The truth is that they are no worse than other people. They had more light than any other people, with their twenty-one prophets, and their inspired writings and the voice of the Lord between times. So that we can say like the Psalmist 33:12, "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."

(Continued on Page 10)

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LET HIM WHO WOULD REDEEM THE WORLD

E. S. Campbell

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Who has not known the depths of solitude
Nor sensed the piercing blade of sorrow
Can never know when life is good
Nor hope for some great morrow.

Who has not felt the pinch of poverty
Nor borne the brunt of social greed
Can hardly have true sympathy
In meeting human need.

Let him who would redeem this wretched world,
From blazing deserts—bleaching skulls,
Go hungry, naked like the wolves;
Be lonesome like the gulls.

—BR—

Dr. W. W. Hamilton writes that he was in a great meeting with Dr. Zeno Wall at Shelby, N. C. Then was in Lotta, S. C. This week he is in the B. T. U. Conference at Ridgecrest.

EDITORIALS

DEMOCRACY'S LAST STAND A Fourth of July Meditation

—o—

It is more significant than most people realize today that the world is losing faith in democracy. Democracy of course means not only that government rests upon the consent of the governed; but that the final authority and responsibility is in the hands of the people; that they govern themselves; make their own laws, elect their own officers, and hold the officers responsible for the enforcement of the laws.

The greatest enemies of democracy are ignorance and indifference. Ignorance can be overcome by education and the awakening of intelligence and general dissemination of information. Indifference can be overcome only by a general awakening of the moral sense, the quickening of conscience and strengthening of moral conviction. If there is failure here democracy is doomed.

Ideas and adherence to principles come in waves, and recede the same way. You may call this a revival if you wish. In the latter half of the eighteenth century there was a great awakening. The American Revolution was a great incubator of liberty, and this country remained its champion for more than a hundred years. The French Revolution was a tidal wave of liberty, not unmixed with excess, and followed by reaction. But it left men's minds with more freedom. And men said the world would never be the same again. Men had tasted freedom, and the waves of democracy had left their deposit on the shores of history. Let us hope they will not be obliterated.

A strange thing has happened in the last 25 years, and stranger things continue to happen. It was a fine slogan when President Wilson said, "This is a war to end war"; and that our purpose was "to make the world safe for democracy." This drew men's hearts into the conflict. They fought for a worthy ideal. It will do us no good now to in any way allow that ideal to be despised or belittled. The fight is not yet won, and men will make a grievous mistake to abandon it. Man cannot attain to his highest estate, to the high calling of God apart from freedom.

It is a New Testament conception. Slaves in mind or spirit or body cannot attain to the "full grown man, the measure of the stature of the fulness of Christ." It is true that Jesus and the apostles did not inveigh against any form of government. They did not seek violently to overthrow the Roman Empire. They did not prescribe a democratic form of government for nations. They did something better. They implanted in men's minds and souls the germ of personal liberty, the duty to obey God rather than men, which forever liberated them from fear, and from outward control of spirit and conscience. The seeds of universal and perfect freedom are in the very nature of the gospel itself. Jesus taught us to call no man master or Lord. He gave us direct access to God, and made us to know that we are accountable to him alone. No ecclesiastical overlord, and no earthly potentate can put shackles on our minds and hearts.

They did more: they organized believers into groups of self-regulating bodies, with no strings attached which other individuals or bodies could control. Every New Testament Church was a little democracy set up with ample provision to regulate itself and run its own business. These churches were them and are today the leaven which would finally make all men free. They were and are the light of the world. From them statesmen have learned the principles of democracy. From these centers of light, others have lighted their torches which have been or will be the means of bringing freedom to men enslaved in soul and mind and body. These churches are the hope of a bewildered world. They are examples of democracy and the leaven of liberty.

These churches, our churches, are "Democracy's Last Stand." There can be no question in the mind of any observer of present day trends that

the drift is away from democracy. Many have ceased to believe in it as a worthy ideal or as a possible or even desirable method of government. Some do not hesitate to decry it as an effete idea, and a wholly inefficient way of attaining political or economic or even religious ends. Today in the minds of many democracy is wholly discredited. And even many who pay lip service to it have in some manner at least practically abandoned it. There are many large Baptist churches which have substituted government by boards.

We speak not now of general bodies, such as Conventions and Associations. They may need to be reminded of the democratic principle of self-government. But the most fatal failure of democracy is in a "local Baptist church." Here is democracy's last stand, and in some churches it is threatened with a general break down, a nervous collapse. Some of the people who cry out against centralized government in Conventions are utterly destroying democracy or abandoning it in the local church. There are preachers who dominate a church. There are some who are afraid of it. They have no faith in God or in the people. They do not believe that people can be trusted to do right or manage their own business. There are churches where deacons dominate the body and determine everything. There are churches where a motion is almost never made by a member of the church.

When democracy departs from a Baptist church, the last hope of liberty has fled. It is not enough to boast of our democratic freedom; we must demonstrate it. It must be exercised or it will perish. Catholic churches, which are the essence of centralization, were made out of Baptist churches which were originally pure democracies. The hope of maintaining New Testament freedom lies with our Baptist churches. The smaller ones are in little danger as a rule. But the larger ones are constantly threatened with centralized control.

BR BORN OF LACK OF FAITH

—o—

Much of the desire for union of all churches and all Christians is due to a lack of faith in the efficacy of the gospel and the truth of God. They tell us we will never get anywhere until we all get together; that our divisions prevent the progress of the gospel. The only trouble about that statement is that it isn't so.

Suppose when John the Baptist began preaching in the wilderness somebody had come along and said, "Wait a minute, John, you are going at this business in the wrong way. In the first place you have chosen the wrong place to start your work. And you have omitted the first essential of success. You had better go up to Jerusalem; call a council of all the religious forces and perfect an organization which will present a united front of all the spiritual elements. Get them all together into a federation and the world will be greatly impressed by the impact of a great mass of folks and forces."

Somehow he didn't do it that way. He struck out right and left. He smote sinners and sin hip and thigh. He bowled over the bearded Pharisees who came down to see what he was doing. He simply preached the baptism of repentance, and told them to believe on him that was coming. And John was a success. One man with the truth of the gospel has more power than all the united organizations which play down the truth, and that has been demonstrated over and over again, every time it has been tried.

But there are people who have lost faith in the gospel of Christ to save from sin. It may be they never had it. And they propose to substitute for it human agencies and ingenuity. They propose to impress the world with a great mass of people and an imposing organization which has never been leavened with the truth of the gospel. The people who depend on sacraments and priestly orders for the efficacy of religion, don't know a thing on earth about the gospel of the Lord Jesus Christ. And the folks who propose to unite with them are trying to mix sand and flour to make bread.

IN THE POWER OF THE SPIRIT

—o—

After the temptation of Jesus in the wilderness three of the evangelists tell us of his return to Galilee. Luke tells us that "Jesus returned in the power of the Spirit into Galilee." If the Spirit led him into the wilderness to be tempted of the devil, he did not desert him during the temptation, and attended him in power when he returned.

We begin here to see something of the manifold ministry of the Spirit. He is with us always and helps us in every time of need. He shall deliver thee in six troubles; yea in seven there shall no evil touch thee. You can see something of the meaning of the "seven Spirits of God" spoken of in Revelation, the sevenfold manifestation of the Spirit's working. And you will recall that Paul says, I Cor. 12:4, "Now there are diversities of gifts, but the same Spirit."

But there is more than diversity indicated here in the working of the Spirit in Jesus. There is as we believe a direct sequence in the process of his work. The Holy Spirit came upon Him at His baptism like a dove. It then thrust him forcibly into the wilderness to be tempted, or tested. Here our Lord Jesus was victorious against the assaults of temptation. His first encounter with the devil after he began his ministry made him fit for what followed. If he had failed here he could not have succeeded anywhere. But succeeding here he was fortified for what he had to do next.

The battle must first be won on the inside. No man can contend against wrong in the world who has been whipped on the inside. No man can help others in the way of righteousness who has succumbed to temptation himself. But having gotten the victory over self he is on the way to service of others and final sovereignty over all things. "To him that overcometh I will give to sit with me on my throne, even as I have overcome and am set down with my father on His throne."

Notice that it is said he returned in the "Power of the Spirit." He was "strengthened with might by His Spirit in the inner man." There was supernatural work to do and it was to be done in supernatural power. Jesus was the Son of God and perhaps could have done all in his own strength, but he was also man, and as man he would do his work in the same power that is expected of men. He did his work "in the power of the Holy Spirit."

The presence of the Spirit would make him confident and undaunted in the face of the most difficult task. That it was a difficult task is clear from what Matthew says, "The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up." Jesus deliberately chose a hard field. He went where the need was greatest, where the darkness was blackest. He was not afraid to attempt it. It is the glory of the Gospel of Christ and of the true disciples of Jesus that they do not avoid but seek the hardest places and the neediest people.

From that time began Jesus to preach. His ministry started on a high plane and in great confidence. If we may but learn the lesson that it is "not by might, nor by power, but by His Spirit," there is nothing that can prevent the work of Christ going on to a glorious consummation. It is then that we can say indeed, "The kingdom of heaven is at hand." We are in a summer campaign of evangelism. We are striving for a world-wide awakening; we are praying that the kingdom of the world shall become the kingdom of God and of his Christ. It will be so if like our Master we can and do go to our task "in the power of the Spirit."

BR
Daniels Church, near Jackson, recently licensed Mr. D. W. Fortenberry to preach. He is at present in Hinds Junior College.

The Sunday School Board of Nashville voted to send Dr. T. L. Holcomb to the World Sunday School Convention at Durban, South Africa, next year.

It is generally in the New Testament of believing and this is not always easy. It is practically impossible to touch something touch. And you can touch something or someone as there is no such thunder, unless it is touched by the v

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Thursday, July 6, 1939

THE BAPTIST RECORD

5

UNITY OF THE FAITH

—o—

It is generally understood that faith is used in the New Testament both to indicate the act of believing and the truth which is believed. It is not always easy to distinguish them, and it is practically impossible to separate them. It takes both an act of the person and a truth that is presented to make faith genuine. You can't touch something unless there is something to touch. And you can't believe unless there is something or someone to believe. Just as they tell us there is no such thing as sound, nor even thunder, unless there is a sensitive ear that is touched by the vibration, thus making sound. And when Paul speaks (Eph. 4:13) about "the unity of the faith," he is speaking of the truth which is given us, and our acceptance of the truth when it is given. "The faith" is what is revealed to us of God. We "attain to the unity of the faith" when we are made acquainted with the truth, the whole, the complete revelation of the will of God, understand it and accept it and adopt it as the guiding principle of life and conduct.

But it is the "unity of the faith" that we are now concerned about. Paul says that God gave through Christ different agencies in the churches "for the perfecting of the saints unto the work of ministering"; that men might be fully and perfectly equipped for every form of service. He says in another place, "That the man of God may be complete, completely furnished unto every good work," 2 Tim. 3:17.

And then he goes on to say "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man." The connection here indicates that the unity of the faith means that God means for us to come to the apprehension, acceptance and embodiment of all his revealed will to us in its entirety; and not to be satisfied with any partial or fragmentary presentation or fractional acceptance and observance of it.

In other words truth is a unit. All truth constitutes a whole. All truths are related to one another. Every truth is a part of the whole. No truth is complete apart from its connection with all other truth. The truths of revelation are so related as to constitute a unity. Any truth taken apart from the rest is incomplete and cannot be thoroughly understood, or thoroughly effective. No man has a right to claim adherence to one truth of the Bible if he is disloyal to any other truth. No man can say he believes this or in this, but he doesn't believe that, or in that. The same God gave the one that gave the other. And the same Book contains one that contains the other. To discredit one is to discredit all. It is ours to seek in every way to know the truth, to accept it fully, until we come to take it all in.

Unity of the faith also means that all the truths of the Bible must be given their proportionate emphasis. And no one truth is to be emphasized out of proportion to all the rest, or to any other truth. Some preachers dwell exclusively on certain teachings of the Bible to the exclusion or neglect of all other truth. They get to where they can't preach about anything else. It doesn't matter how important or essential any Bible truth is, it is not to occupy our exclusive or excessive attention. It will make any man's ministry lopsided and injurious. We ought to give every truth in the Bible a chance, and its proper, proportionate attention. Else people are not built up.

Paul writes to Timothy, "I charge thee in the sight of God and Christ Jesus, and the elect angels, that thou observe these things without prejudice (or preference, doing nothing by partiality). He is to give proportionate emphasis to all truth and not to dwell on some things, neglecting others."

James says that the wisdom that cometh down from above is without partiality, 3:17. That is it does not make a pet of some subjects to the neglect of others. You have perhaps seen a comic valentine picturing a man or woman with his nose half the size of his head, and having

no chin. That is the way preaching sometimes gets to be. And that is the way some eccentric and tangential denominations get to be, putting all emphasis in one place and neglecting all the rest.

—BR—

SUN-BURNT

—o—

Here is a matter about which we write with very decided hesitancy, and yet one that needs sympathetic and careful attention. Everybody knows something of the blessing of the sunshine. It means light for the eyes and health for the whole body. A man or woman or child that does not get out into the sunlight will soon show an unhealthy pallor, and will be physically weak. A plant that does not get its proper share of sunlight will never have its natural color or strength. Sunshine is prescribed by physicians for invalids of various sorts. One of the old prophets said, "The sun of righteousness will arise with healing in its wings." "O the sunshine, blessed sunshine," is still a good song to sing. And there is a good text in the New Testament which reads about like this: "God who commanded the light to shine out of darkness hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." It is difficult to overemphasize the value of light, for "God is light, and in him is no darkness at all." All of this we believe and preach with all our heart, for we are in the business of spreading the light.

But!—And here we say again, we speak with some hesitancy; but the matter of sunshine can be over done. It will soon discolor the skin, and on some folks will raise a blister. Doctors now caution you about staying overtime in the bright sunlight, and the hot sun. The sun is a necessity but it is not the only necessity. Night has its blessings too. Darkness has its quieting effect on the mind and body. The Lord alternates day and night, light and darkness. And in the covenant with Noah the Lord promised that "day and night shall not cease," while the earth remaineth.

Now transfer this figure to the matter of publicity. Publicity is a necessity to every good cause. It is as necessary as sunshine. But even as good a thing as publicity can be overdone. And harm can come of it. It is not good to keep forever in the spotlight. The roots of plants should not be exposed to the sun. Rain and clouds are as necessary as sunshine. Sunlight will not make a crop that is not diligently cultivated. The more light there is thrown on some people the more weaknesses will appear.

If a man is doing a good job he will have less need for a press agent. John the Baptist didn't have one, and he did a fine piece of work. It was said of Jesus that he could not be hid. The news of him would break out in spite of his telling those who were healed to "tell no man."

Again let it be said, sunlight is a necessity. Publicity is one of the greatest assistants to any good cause. With all our souls we believe in it. We glory in being a herald. But occasionally we see someone who is sun-burnt—almost blistered. Don't live in a house without windows. And don't live in one which is nothing but windows.

—BR—

The Northern Baptist Convention met last week in Los Angeles, with a large representation from every part of the territory of the Convention. The Convention passed strong resolutions condemning war and racial intolerance. The Convention took steps to inaugurate a pension plan for lay workers employed by churches and agencies of Northern Baptists. The invitation to join the World Council of Churches was accepted by a majority vote, with the reservation that recommended legislation or action must be referred to Baptist churches—which means much or little. The Convention elected Professor E. A. Fridell of the Berkeley Baptist Divinity School as president. The Convention two years hence, 1941, will meet in Wichita, Kansas. Next year the Convention will go to Atlantic City.—Baptist Messenger.

THE LAND WHERE HATE SHOULD DIE

—o—

This is the land where hate should die—
No feuds of faith, no spleen of race,
No darkly brooding fear should try
Beneath our flag to find a place.
Lo! every people here has sent
Its sons to answer freedom's call;
Their lifeblood is the strong cement
That builds and binds the nation's wall.

This is the land where hate should die—
Though dear to me my faith and shrine,
I serve my country well when I
Respect beliefs that are not mine.
He little loves his land who'd cast
Upon his neighbor's word a doubt,
Or cite the wrongs of ages past
From present rights to bar him out.

This is the land where hate should die—
This is the land where strife should cease,
Where foul, suspicious fear should fly
Before our flag of light and peace.
Then let us purge from poisoned thought
That service to the state we give,
And so be worthy as we ought
Of this great land in which we live!

—D. A. McCarthy.

BAPTIST ORPHANAGE

By W. N. Taylor

—o—

The Board of Trustees of the Baptist Orphanage recently let the contract for the erection of the central building of the new Orphanage plant. The over-all cost of this building will be approximately \$40,000.00. The building is to contain kitchen, dining room and cold storage facilities, administrative offices, chapel, Sunday school and B.T.U. facilities, etc.

This building will be constructed by stages as money is made available. There is now sufficient money on hand for the construction of the kitchen, dining room and cold storage facilities, and this part of the structure will be erected right away. When money is in hand another stage of construction will be undertaken, probably consisting of the walls, roof, doors and windows of the entire structure. Again, when sufficient money is received, the interior work will be undertaken. By this plan we expect to preserve the integrity of this central structure, stay out of debt, and secure for early use badly needed kitchen and dining room facilities.

In conclusion, may we ask every church that has not yet done so to make a member to member canvas for our building fund? A mere passing of the plates on Sunday morning is not sufficient. Please have an Orphanage committee appointed for a thorough canvas of the membership. The Baptists of Mississippi are getting 100 cents for every dollar put into these buildings.

—BR—

Some have thought the anxiety of the Editor about the outlook for Christian Education among our Baptist people was unwarranted. We believe it is much worse than many of you people realize. The failure of Baptists to support Christian Education is leading some of our hitherto Baptist colleges to look elsewhere for support, and as a result to adapt their standards of conduct to the desires of rich or worldly patrons rather than adhere to the Christian ideal. One of the largest so-called Baptist schools within the Southern Baptist Convention is said to have more girls from New York City as students than from the state in which it is located. And they do not come for Christian Education. Another of the oldest colleges for young women, a Baptist school in the South, is said to be patronized by wealthy Jews from New York. If they came because it is a Christian school we should be glad, but that is not the reason. Some school administrators feel that because they cannot get a support from Baptists they must make their appeal to wealthy people who have no religious convictions.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place."—2 Chronicles 7:14-15.

State Mission Week

All Mississippi Baptists in a 'Come Ye Apart Week' for the whole church. Theme 'The Church Triumphant,' September 10-17, 1939. Aims: A more Spiritual Church; The Winning of the Lost; \$50,000.00 Cash State Mission Offering."

If 500 Mississippi Baptist churches can carry out this program, 1,000 can do it. Why not all 1,550 churches?

Where the whole church does not plan to participate in this program, the W. M. S. will observe the usual week of prayer and offerings for State Missions. In which case the Sunday school will observe Sunday, September 17, as State Mission Day, with appropriate programs and worthy offering. The B. T. U. and Brotherhood will join in this observance also.

II

"Christ died for our sins."

"Look upon Him whom we have pierced. Our sins were the palms that slapped Him, our sins the fists that beat Him, our sins the scourge that cut Him, our sins the thorns that crowned Him, our sins the nails that transfigured Him—our hard hearts, the hammers that drove the nails."—Lee.

III

The following questions and answers on the Hundred Thousand Club were prepared by the ready hands of Pastor C. Z. Holland, Canton:

1. When was the Hundred Thousand Club originated?

A. May 1933.

2. What was the indebtedness of the agencies and institutions of the Southern Baptist Convention when the Hundred Thousand Club originated?

A. \$6,220,000.

3. How much has been paid in by the Hundred Thousand Club?

A. \$957,000.00.

4. What is the present indebtedness of the agencies and institutions of the Southern Baptist Convention?

A. \$3,250,000.00.

5. How much was paid through the Hundred Thousand Club for 1938?

A. \$161,726.00.

6. How much did Mississippi pay for the year 1938?

A. \$5,895.36.

7. What does it cost to promote the Hundred Thousand Club for a year and who pays for it?

A. About \$18,000 for all the promotional work of Secretary Dillard—Sunday School Board.

8. Who promotes the Hundred Thousand Club work in Mississippi?

A. C. Z. Holland as chairman — Advisory Committee, A. D. Pierce, J. D. Ray, George Ray, and W. L. Meadows.

9. What is the indebtedness of Southern Baptist Convention per capita?

A. Less than one dollar each.

10. How long will it take to pay the indebtedness of the Southern Baptist Convention with 100,000 active club members?

A. Less than three years.

11. Do all the agencies and institutions share in the Hundred Thousand Club receipts?

A. No, there are some which have no indebtedness.

12. What goal was adopted by the W. M. U. of the South in regard to the Hundred Thousand Club?

A. To secure 50,000 pledges among the women of the South.

13. How can we get members to keep up their club payments?

A. Have an active chairman of the 100,000 Club in each church.

14. How may I join the 100,000 Club?

A. Secure a card from the pastor, and give through the 100,000 envelope.

15. Is there not a conflict between the 100,000 Club and the 5,000 Club?

A. No, they are different movements for different interests—100,000 for Southwide debts, 5,000 for State debts.

IV

Pastor Joe Olander, Morgan City, has rendered a valuable service in giving much time and thought to shaping a Ministers' Retirement plan. He and his committee are ready with final suggestions.

V

We have been delighted with reading the book "The Coming Revival" from the pen of Dr. R. C. Campbell, Texas Mission secretary. The "Revival" is the theme of the entire book.

We started reading another new book, "Builder of Dreams," an interesting presentation of the life and work of Dr. Chambers. We were loath to put it down.

Still another book comes to hand, "Day Dawn in Yoruba Land," by Dr. Maddry. It is a close-up presentation of his trip to Nigeria, Africa. It is good for reading or as a mission study book.

VI

Passing through Memphis enroute to the Southern Baptist Convention we met Dr. Jennings of the Baptist Memorial Hospital. He was all thrilled at prospects for opening a new section of this great hospital adding 200 bed capacity, part of it charity. They were just awaiting the securing of 50 student nurses.

Qualified young ladies will find in the nursing profession a great opportunity for service in His name, a worthy life's work.

Call attention of likely prospects to this opportunity.

Our New Orleans Hospital also renders a large service.

"I was sick and ye visited me." Matt. 25:36.

VII

Dr. Truett was recently telling us about large preparations being made at Atlanta for the meeting of the Baptist World Alliance. He said 30,000 seats had been or were being placed with 20,000 more available if needed. Still more might be placed under the specially constructed roof with many loud speakers attached.

It will be one of the great world assemblies of all time.

Churches send your pastors! It will be worth while!

Laymen, go yourselves! It is the opportunity of a life time!

VIII

With our own eyes we have seen that the rain has been excessive in all parts of our state. We have a deep sympathy for the farmers.

Yet, people generally have money for desired causes.

We drove into a Mississippi city on a recent evening and saw stands rather well filled at a league ball game. The players were able to wear clean, bright uniforms. Passing the picture show, we saw throngs covering the sidewalk and cars creating a traffic jam for a few minutes ahead of us. We heard that the two larger hotels were sold out to the last room.

IX

Read Malachi 3:7-15. Matthews 6:33.

BR

Who started the recent war in Spain? It may not be that the Catholic church started it. It is sometimes hard to prove the guilt of these wily politicians. But the Pope favored it from the beginning and showed his sympathy in every possible way with Franco and his Germans and Italians and Moors. He now says that God gave Franco the victory. Everybody knows that this murderous war was waged in the interest of the Catholic church and with its blessing on the invaders. And now the astute politician in the Vatican poses as the protagonist of peace; If there was ever a sample of humbuggery on earth it is in the Vatican today.

THE NORTHERN BAPTIST CONVENTION

By Norman W. Cox

—o—

One of the most striking discoveries which a Southerner makes when he becomes acquainted personally with the Northern Baptist Convention, is its disunity. We are singularly fortunate in the South in this respect. We have three theological seminaries. Their faculties, almost exclusively, are graduates, either of their own school or one of our other Southern seminaries. Practically all of our ministers have been taught by teachers whose instruction came from the same sources. This has provided us with an extraordinary unity of thought and theological perspective. Not so in the North. Northern Baptists have only one third of the membership of Southern Baptists, and yet, they have three times as many, nine, seminaries which are under Baptist auspices, or are supposed to be. Three of these seminaries are positively conservative, three are moderate, and three are classified as liberal. It might surprise you to know that the alumni of the Southern Baptist seminaries constitute the largest single body of ministers in the Northern Convention.

In addition to the nine seminaries, many Baptist pastors in the North have attended a large number of non-denominational seminaries like Union, Yale, University of Chicago, and others. Besides these there is a great variety of Bible institutes. Some of them are very good, but many of them are utterly inadequate from every angle, and practically all of them are committed to the non-denominational attitude.

All of this means that the pastors of the Northern Baptist Convention have had such a variety of teaching that the seeds of disunity have been widely sown.

While the debate and conflict on the convention floor and in its program over the issue of modernism and fundamentalism has become practically quiescent in recent years, yet the stress and separation is as strong and wide as ever. The fundamentalists have a definite organization and fellowship, and put on a strong two day program preceding the opening of the convention. The liberals do not have such a pre-convention program, but they do have a very close fellowship. When I went to the Northern Baptist Convention, I went simply as the pastor of one of its churches. More than once I was told that if I had any particularly close friends and really entered into things, I would have to join one or the other of three groups. Here is an illustration of what I mean about their cleavage. I know that in at least one very large city in the North, the Baptist pastors meet on Monday. After they have finished their meeting, the conservatives go off to lunch together in one group, and the liberals go to lunch together in another group, and decide from their fellowship, discussion and plans, a way by which they may outwit the other group. I have heard that it is true that something like this goes on in other cities.

This disunity greatly hinders the efforts of the denominational leaders to carry on their work. They have to be all things to all men that they may raise some money, and that they may have peace enough to do what they feel like the Lord has called them to undertake.

The result of the above situation on the churches is easily surmised. Not a few, here and there, have withdrawn. The aggregate of church membership for the last twenty years shows it to be practically at a standstill, with perhaps a slight loss. It has had a woeful effect upon the giving and the entire denominational program and outlook.

Two or three weeks before F. B. Snite, Jr., got on the front page for going to Lourdes, France, in an iron lung to be cured miraculously at a Catholic shrine, then on a little inner page place it was reported that he returned to America still in his iron lung, attended by his parents and thirteen doctors, nurses, technicians and friends.

Sunday, July 6, 1939

THE BAPTIST RECORD

7

DO BAPTISTS RECEIVE BABIES INTO CHURCH MEMBERSHIP?

G. C. Hodge, Biloxi

Yes, indeed. Baptists receive many babies into fellowship of their churches each year.

Baptists do not baptize infants, for there is no such as one verse of Scripture which teaches or which supports infant baptism. Whatever Jesus did to those little children when He took them in His arms and blessed them He did not baptize them. John 4:2 plainly says Jesus did not baptize anyone. In every instance in the New Testament people believed on the Lord Jesus before they were baptized—with one exception: Acts 19:1-5 we are told that Paul found some who had been baptized by John the Baptist before they came to believe on Christ. Paul led them to believe and then saw that they were baptized again, because as Paul understood it cannot be baptized scripturally until after one has exercised faith in Christ.

People baptize infants because they think baptism has something to do with salvation. If, for instance, an infant dies after being baptized, they think it has a better standing before God than if it had not been baptized. People also baptize infants to keep them from joining some other church when they get old enough to choose for themselves. When they grow older if they speak of joining some other church they are told that they have already been baptized into this church. Baptists do not believe that baptism has anything to do with one's salvation, nor do they believe it is right to attempt to decide for another his church relationship.

Baptists do receive a lot of babies into the church. Some have grown to middle age, some to old age, but they are babies nevertheless. They have all the characteristics of babies. They have given away their childish games and toys but still have their childish disposition. For instance:

1. Some are Spoiled Babies. They have been treated and humored so long they expect everybody to let them have their way, and if they are not allowed to have their own way they try to burn the house down. With them it is rule or ruin.

2. Some are Pouting Babies. If things don't go just the way they want them they pout out their lips and go home. They refuse to speak or to do anything they are asked to do. They even refuse to attend church. Pouting babies.

3. Some are Cry Babies. They are cross. They seldom speak a kind word. They are saucy, act saucily and cry when there is nothing to cry about. They are whining about something every time you see them.

4. Some are Unreliable Babies. They can't be depended upon to do anything. When you ask them to do something for the cause of Christ they beg you to get someone else to do it. Sometimes they will readily agree to do anything they are asked to do, but they never do it. They may begin the task, but before the work is finished they turn their interests to something else. They are capable, but are unreliable.

5. Some are Tattle-tale Babies. They tell everything they hear and a lot they do not hear. They seldom tell anything accurately. When they hear anything good about another it doesn't seem to register, but when they hear anything bad or unfavorable they are thrilled. Without trying to find whether it is true, they eagerly tell it—with the strict understanding that their listener will not repeat it. They want to tell it themselves to all their friends—and they haven't an enemy in town.

6. Some are Selfish Babies. They think only of themselves and their families. They care nothing for others.

7. Some are Deformed Babies. They have been church members for years, but have not grown in grace. They do no work. They do not stand for anything. They seldom speak a good word for their church or their Lord. They are spiritual dwarfs.

8. Some are Weak, Sickly Babies. They are so weak they "take" every false doctrine and

false report that comes along. They haven't strength enough to withstand anything. They are consequently aching about something all the time.

9. Some are Healthy, Good-natured, Unselfish, Attractive, Lovable Babies. They are not afflicted with false doctrine. They are sound, good-natured and kind. In good humor all the time. They are capable, attractive, lovable, but they are just babies. They neither stand, nor walk, nor talk, nor work for God. They are good, but only in the sense that they do nothing bad. They assume no responsibility in the work of the church. They cannot be depended upon to do anything. They are good, but good for nothing. Just church babies.

It is impossible to build strong, active, victorious churches with babies of any kind. Great churches are built by men and women who have outgrown their childish characteristics and ways and have learned to stand, to walk, to talk and to work for God.

All the members of Baptist churches are not babies by any means. About one third of the members in the average church are strong, healthy, good-natured, unselfish, capable, consecrated, well-trained, lovable men and women.

BR

THE CHRISTIAN'S LAW OF RECIPROCITY

Matthew T. Andrews

—o—

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

I

This sentence of twenty-six words, called the Golden Rule, is the most famous formula for human conduct ever written by God or man. And it is the most practical recipe for the cure of human ills ever offered to this world. It is the Christian's law of reciprocity and will serve as a rule of conduct for life in all its relationships.

Legitimately applied it would serve all social life, all family life, all industrial life, all political life, all national life, all church and religious life; not a single phase of life would escape its obligations or come short of its blessings. To obey it out and out, and through and through, would bring in the world's golden age which is the kingdom of God.

The rule is based upon principle. The principle underlying it is the second of the two commandments which our Lord said held the substance of all the commandments: "Thou shalt love thy neighbor as thyself." Briefly stated, it means that you are to place yourself in thought, in condition, and in circumstance, in the place of your neighbor and judge and act accordingly. It underlies all public and private justice, government, society, education, and religion. There is not a relationship in life or a duty to mankind that does not come within the scope of its wisdom.

II

Note the characteristics of the rule: It is reasonable. The test of reason will condemn much of the conduct that is practiced without protest in man's dealing with man. Let us apply the test of reason here. Have not other people the same inherent rights that you have? They may be in a position above you or below you, but when it comes to inherent rights, whatever their position, they have the same that you have. Employers and the employed, capitalist and laborer, landlord and tenant, rich and poor, ignorant and learned, all have the same inherent and inalienable rights. If you are a reasonable man, therefore, you must practice the Golden Rule.

It is equitable. The American Declaration of Independence is based on the axiomatic truth that all men are created free and equal. This does not mean that all men have equal ability, or that all men are endowed by the Creator with equal talents. It does mean however that all men are equal before the law and are entitled to equal privileges under the law.

Men perhaps will never equal in achievement. There will never be an equal distribution of the world's wealth. I do not believe it was ever

intended to be so. If it were so today, it would not be so tomorrow. But this inequality in natural standing is not to be a basis for unequal dealing with one another. You are not to treat with your neighbor according to what he has, or is, but according to the way you would want him to treat with you if you were in his stead.

It is democratic. God is no respector of persons. The rule is mutual and universal and adequately applied would bring social and political salvation. The bane of autocracy is that it stifles the hopes of the masses. What if Russia's masses had been treated like human beings during all long reign of beautocratic clique under the domination of the czars. What has happened in Russia in late years is but the unhealthy reaction of a people against a century of contempt for common human rights.

The rule is fair. The very best thing and the biggest thing in the human heart is fairness. You cannot be kind unless you are fair. You cannot be just unless you are fair. You cannot be true unless you are fair. You cannot be merciful and helpful unless you are fair. Show me an unfair man, and I will show you one who will cheat you, filch your good name, do you injustice, and practice all the indignities that strain human relationships.

Humanity is hungry for fairness. Unfairness lies at the root of all social, racial, national and international strife. It is the prolific cause of the wars that drench the world in blood. A fair man is a God-send in any community. Establish a reputation for being a fair person, and the world will make a path to your door and men will send for you to arbitrate their differences. How fair Jesus of Nazareth was, even to a poor besmirched and sin-bedabbled woman taken in the act of sin!

Hail all conflicting classes, all contending factions, all alienated nations, yea a world bled white with wars that ought not to have been; come and bow down before this Golden Rule of absolute fairness, and it will usher in the golden age which will be the kingdom of God!

The rule is portable. It is easy to be remembered, slightly more than two dozen words, ready and handy on all occasion, and the best of all moral maxims. It is the "two-foot rule" that is carried by every artisan. Its universal adoption would release a flood of dammed-up resources that the world sorely needs, and it would give all men an even chance to show what they are made of.

BR

On May 7-14 we had our revival meeting in the church in Philipp. We are grateful to brother McElroy of Charleston for the fine way in which he led us. Mrs. McElroy rendered real help with our young people, for which we are thankful.

—B. Dolfis Hardin.

Macon: The Daily Vacation Bible school which closed Friday night, 23rd, had an enrollment of 87, average attendance 68 for two weeks. We had an excellent faculty. Mesdames David Carpenter and T. A. Breland and Miss Dorothy Pearson were superintendents of departments, assisted by a group of faithful workers. Mrs. Wilbur Pearson was pianist. We thank the Lord for this group of faithful helpers.—R. D. Pearson, Pastor.

Ackerman: The revival meeting began here June 11, and closed June 18. The pastor, Rev. J. B. Smith, did the preaching, and Mr. Vernon Martin, one of our former home boys, but now educational director for Dr. T. F. Harvey, Atlanta, Ga., led the singing. The attendance was good from the beginning and continued all the way through. There were several additions, five of whom were for baptism. Four of the five were grown people. All five came from the Sunday school. Brother Smith is very popular as a pastor and a preacher. He has good crowds at all the preaching services. Mr. Martin who is well known throughout the state is a very fine leader of the singing. In addition to the regular choir he organized a junior choir which averaged fifty or more in attendance. The church was really revived.—H.L.R.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Mrs. J. H. Street, 1412 Fifth St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

The following students have been given the W. M. U. scholarship for the next scholastic year: Blue Mountain College—Miss Evelyn Hasty, Brandon; Mississippi Woman's College—Miss Cleo White, McComb; Mississippi College—Mr. Andrew Mathis Coltharp, Myrtle. These were notified several weeks ago of their appointment.

The following letter of appreciation has come from one of them:

"Dear Mrs. Aven:

Dr. Lowrey has just informed me that I am to receive the W.M.U. Scholarship to Blue Mountain College next session. Words fail to express the sincere appreciation with which I accept this scholarship. May I assure you that, to the utmost of my ability, I shall strive to be worthy of the confidence you have shown in me and shall endeavor to uphold the high ideals exemplified in the W.M.U.

If there is at anytime this summer some way in which I may be of service to you in W.M.U. work, please notify me at Brandon, Mississippi.

Again I thank you for your kindness and pray that God will bless each one of you for making me very, very happy and for helping me more than you will ever know.

Your grateful friend,
Evelyn Hasty."

—o—

A program prepared by Mrs. D. M. Nelson, State Margaret Fund Chairman, has been mailed to the president of each society to be used July 31st. This has been suggested as Margaret Fund Day in our State. However if another date is better suited for your society, I am sure you will not hesitate to make the change. The program suggests that a dime from each member will make an offering sufficient for this emergency fund. This money is to be sent to this office, marked, "Margaret Fund."

The following letter is an expression of gratitude from Cora Mae Marriott's mother for the small amount given to Cora Mae for an emergency dental bill:

"Dear Miss Traylor:

We had such a wonderful time at Blue Mountain during graduation week. Was so happy to be with Cora Mae at that lovely occasion.

We are so grateful for what the Lord has done for her the four years there—and want to thank you and the dear women of Mississippi for so graciously and generously caring for her in a financial way. Especially do we marvel at the generosity of the last and most recent gift from the dear women to help her with her dentist bill. We feel unworthy of such love but we know it is the Lord's doings and it is marvelous in our eyes.

We wish to again thank you and the dear women.

Yours in His dear Name,
Mrs. Marriott."

A letter from a friend from afar that warms our soul:

"Dear Miss Traylor:

This morning at our devotion we sang "Under His Wings" and my mind flitted here and there recalling how wonderfully God has shielded His own.

Only a few weeks ago several of our missionaries were under a mat shed in Chengchow when a bomb came so close that the impact blew the dust through their clothes and covered their bodies, yet not one was hurt.

Miss Murray was holding a meeting in a small town. Five bombs were dropped in the yard. The woman, who sat next to her had her arm blown off. All would have been killed had not

the bomb, which struck the church, exploded in the air when it struck the beam, thus scattering shrapnel from above. But those under His wings were saved!

Recently when guerrillas threatened our city, shells and bullets burst around us. These missiles whizzed and sang over one group of missionary homes that were in direct line of firing and yet they were not panicky, or nervous, in the least.

Dr. Harris is living inside the city. Our Baptist work has been blessed because of this "conflict" for it has driven hundreds to us for protection, and these were organized into classes that were taught God's word from morning until night for three months. In this group God sent us exceptionally fine, educated, devout leaders from other denominations. These have become Baptists and are now regular assistants.

Here in the city church, Kulo, we average 500 or 600 in Sunday school. We have a school of 260 students in the same court yard. Often the teachers are seen on their knees with the entire class praying and confessing their sins.

Recently this Kulo church baptized 102 people. It was a beautiful sight.

Visitors from outports come here and are amazed at the interest and enthusiasm shown in all our churches. We never have been so blest. God has turned our night into morning. O, that men would praise our God!

Sincerely,

Mrs. H. M. Harris."

—o—

Some expressions from boys who attended the R.A. Camps. We could not print all of them, so we have chosen only three.

What the R.A. Camp Has Meant To Me

The camp pastor, brother Holland, reminded us that as "Ambassadors for Christ," we should be true ambassadors and really work for Christ. This sentence impressed me a lot, because before I came to R.A. Camp, I had simply been going to R.A. meetings, and had practically no idea what a "Royal Ambassador" really was. Now in camp I have gotten more out of it than anything else.

So you see I have really gotten a blessing out of this camp and hope to be here another year.—John Couch.

—o—

I have attended several R.A. conclaves but last year was my first time to spend a whole week in a camp. This is my second one here.

The messages from the ones here have helped me to be a better Christian. Not only is your spiritual strength touched upon but also our physical and mental ability has been taxed by our wide field of sports and the work in our project classes.

The boys as a whole have cooperated to such a degree that no disagreements have arisen.

To me it seems impossible for anyone to spend a week in such a camp as this without becoming a Christian and realizing the need God has of him.

I hope I will be allowed to attend the camps in the future because I know I will be better prepared to serve our God.—Hugh Warren.

—o—

I was chosen from the Macedonia Baptist Church as a representative to the R.A. Camp at Castalian Springs. When I first learned of this I knew it would mean something to me. I could hardly wait for the time for me to go.

When arriving at the camp, I saw for the first time, Miss Edwina Robinson, State Young People's Secretary. She is the most friendly person I have ever met. This has had a great influence

on me because it has shown me what the adults are trying to do and are doing for the young people of today.

This camp has also shown me the great need of missionaries in Africa, and if the Lord is willing I will undertake this work as a missionary to Africa.

As you see this camp has given me a brighter hope for my future life in serving God. It has also taught me how to meet boys that I have never known before.

It meant something to me that I can carry back home to the Watts R.A. Chapter of the Macedonia Church near Hattiesburg.

The camp has meant more to me than I could ever express in words, but I am sure I can express it in deeds in the years to come when hope to serve as a missionary to Africa.—Ralph Davis.

—o—

Suggestions

Personal service is a five link chain. The links are survey, assign, pray, perform and report.

Personal service is a four-lane highway. The lanes are love, live, learn and lift.

In the Bible we read of the first personal service survey. The findings were:

Great need—because of sin.

Only one cure—the Saviour.

One motive—love.

Our surveys today find this same situation.

Personal service is sharing—our task, ourselves, our Christ.

Stress evangelism. Evangelism takes us to Jesus. Personal work is a means to the heightening of spirituality. It proffers an experimental knowledge of Jesus and there is no other knowledge of much worth. Evangelism gains the fellowship. It leads into the likeness. The acceptance of the soul winner's career is the commitment to the Saviour's discipline. That discipline involves the compassion He felt, sends us upon such journeys as He attempted and leads to us across like His.

Adapt your life to personal service rather than trying to adapt personal service to your life. There is a vast difference.

For materials to be used in putting on abstinence programs write to the National W.C.T.U. Publishing House, Evanston, Ill.

In the Bible we find the method we should use in personal service:

1. Meet individuals on their own ground. When Philip met the Ethiopian he "began at the same Scripture to teach him."

2. The approach must be guided by the Holy Spirit. The Spirit said to Philip, "Go near."

3. Go with a definite message. Philip preached unto him Jesus.

To strengthen your spiritual life, read, "The Life of George Truett" by P. W. James.

—BR—

Dr. J. H. Rushbrooke of London, England, preached the Dodd College commencement sermon at Shreveport. Mrs. J. A. Sproles of New Orleans was commencement speaker. Twenty-eight young women received the Associate in Arts diploma. Plans were made by the trustees to complete the campaign for \$100,000 for a physical education building.

Brother Bryan Simmons will conduct the revival meeting at Abbeville beginning July 14th. Please pray that we shall have a great revival meeting for the glory of God.—R. L. Ray, Pastor.

Rev. W. A. Frye, Pheba Baptist pastor, will begin a series of revival services in the Brent Baptist Church, Pensacola, Fla., July 16th. The prayers of God's people are coveted.—F.

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Thursday, July 6, 1939

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Department**

By R. L. BRELAND

Why I Pledge To The Church

Because everything I have comes from God, and by giving a part of my income to Him I thus acknowledge His ownership and my stewardship.

Because the church is the best institution I know of through which my money can most profitably be used to extend Christ's kingdom.

Because when I joined the church I promised to support it, and I want to make that promise good.

Because making a pledge and paying it regularly reminds me constantly that I have a definite share in extending Christ's kingdom.

Because the missionary, relief and educational agencies of my church have no source of support other than the pledges of church members, and they depend upon my pledge.

Because I want to do my share in paying for my pastor's salary and the heat, light, music and other things that go to make my church a beautiful and comfortable place of worship.

Because I am not willing to accept the benefits of the church without contributing to its work.

Because by giving my money to Christ and His church I am laying up treasure in heaven.

Because when I pledge in faith to Him, He will see to it that I am able to meet this pledge.—Bulletin, Bellevue Baptist Church, Memphis Tenn.

These are words worthy of pondering by all members of the churches.

Rev. John R. Breland, pastor of First Church, Jackson, La., will preach in the revival at Mt. Carmel Baptist Church the first Sunday in August. Rev. A. B. Culpepper is pastor.

Rev. R. B. Patterson of Okolona, Miss., recently assisted the pastor in a revival meeting with Maben

Baptist Church, Oktibbeha county.

Rev. O. P. Breland of Columbus, Miss., recently had an eye operation. The work was done at the Aberdeen hospital. May he soon be well.

A letter from Deacon G. T. Lyon of Tillatoba Baptist Church says: "Our Sunday school is still holding its own. It seems that brother Saucier's stock is still strong and we pray that we will have a great revival this summer." Brother Sledge of Money, Miss., will preach in the revival.

The passing of Rev. C. M. Grason from earth to heaven removes another faithful servant from the service here on earth. He was a preacher for 21 years and did good work. May the Lord bless his bereaved loved ones.

A long descriptive letter came from Arnold Clark who now lives in McNary, Arizona, where he is in the lumber business. He is the son of Hugh R. Clark of Neshoba county, Miss., and was reared in that state. He says Mormons and Catholics have most members. He is on the Apache Indian reservation. The Apaches are still wild and have little use for schools or churches. The same is true of other Indian tribes. Missionaries are needed.

"Big Girl" sends me a little book entitled, "The Man in the Well." It is a sermon by Dr. Oswold J. Smith and is well worth reading. One thing he said: "Most people think that Christianity is but one of the world's great religions, but Christianity, my friend, is not a religion at all. Christianity is a life, a life obtained as any other life is obtained, namely, by birth. Hence Jesus said, 'Ye must be born again.'"

The First Baptist Church of San Antonio furnishes us with the Home Department magazine. Some member of the church calls each three months and renews our literature.

Dr. O. P. Breland, Jr., son of Rev. and Mrs. O. P. Breland of Columbus, Miss., is teacher in the State University of Texas located at Austin, Texas. He seems to be making good in his chosen profession, teaching.

Here are congratulations and best wishes to Dr. and Mrs. P. I. Lipsey on their recent happy marriage. May the Lord give to them many useful, happy years. God bless them.

—o—

Brother John J. Gillon

John Jerome Gillon died at his home in southeast Yalobusha county June 4, 1939, age 91. He was born in Grenada county, Miss., Dec. 25, 1848, the son of Harvey and Caroline Gillon.

He united with the Midway Baptist Church, Grenada county along with his oldest son, John M. Gillon, Rev. Mr. Johnson (?) doing the baptizing. Since then he has been one of the most faithful Christians found anywhere. It is said that when he got to where he could not attend his church services he sent his contributions regularly.

When death came he was a member of the Clear Springs Baptist Church. No pastor ever had a more faithful member.

He first married Elizabeth

Hughes. To this union were born the following children: Dr. John W. Gillon, who was for several years Baptist Mission Secretary of Tennessee, and served some of our best churches, he died several years ago; Ernest and Alice Gillon.

His second marriage was to Mattie Vanhoover, who died some ten years ago.

His body was buried in the Vanhoover family cemetery, beside his wives, and son, Rev. J. A. McKibben and Rev. S. H. Shepherd officiating.

He was honest, true, faithful to every trust imposed on him. An intimate friend of his said: "He never failed to meet every obligation and discharged every duty incumbent on him." What a tribute!

May the Lord comfort all the bereaved. He will be greatly missed.

—o—

The North-Central Baptist Assembly recently met with Central Baptist Church, Grenada. The study was Acts 2, 8, 10, 13 and 19. The study was by topics. The committee on program, E. R. Henderson and G. E. Wiley, sent out the following suggestion: "It is the intention of the committee that these leaders prepare for the studies by questions, or dividing the study into subjects, on such topics as Prayer, the Work of the Holy Spirit, Substance and Methods of the Apostle's preaching and the Results." This should make the study interesting.

In a card from brother W. G. Mize, superintendent of the Baptist Orphanage, he says, "Glad to hear from you. Have thought of you many times. Hope you are improving and will be able to return home soon." The sympathy and prayers of my friends have been a great comfort and help. May the Lord bless brother Mize and his co-workers and them to soon complete the Orphanage buildings. That work is one of our great needs at present.

It is reported that Mrs. Gillon, wife of the late John W. Gillon, is in the Baptist Hospital, Memphis, where she is being treated for injuries received in an automobile accident. Her home is in Oklahoma. May she soon recover.

A letter from Mrs. Mae Landreth, member of Scuna Valley Baptist Church, near Coffeeville, says, "It is not very long until our revival. We have good prospects for a good meeting. We will certainly miss your presence." Yes, and I'll miss being there.

Mrs. R. L. Breland, Coffeeville: "The revival is in progress with Central Baptist Church, Grenada, with Rev. L. C. Riley of Memphis doing the preaching. We are having cottage prayer meetings in the homes this week preparatory for our revival. You are not forgotten in the prayers."

Mrs. Malone, Pittsboro: "Our meeting with Pittsboro Baptist Church is announced to begin the fourth Sunday in June. Rev. J. B. Middleton of Eupora, will assist Pastor C. H. Ellard."

An appreciated Father's Day message came from Mr. and Mrs. Leonidas Hunter of Greenwood. They were at one time residents of Coffeeville and are my good friends.

A GOOD WOMAN NEEDS HELP

—o—

Recently a consecrated Christian woman, unmarried and with no dependents, who has given her life in service to the Lord, in teaching in mountain schools of another state, came into my law office and asked me to write a will leaving lands she owned in Mississippi to the State Convention Board. It is her desire that after she dies her property be used in the work of her Master. I advised her that this was the only state in the Union which by law forbade her from doing the thing she most desired. She said that it did not seem right that she could not dispose of her property as she desired. We agree with her.

We informed her that the people of Mississippi would vote on November 7th to change this law. At her suggestion we prepared a will which in part reads: "I devise the following described land to the State Convention Board of the Mississippi Baptist State Convention . . . If this devise shall not be legal at the date of my death I devise said lands to _____." This might be termed a disposition of property in the alternative. It is a good will but the property will not go to the Board unless the law is changed.

The desire of this good woman, however, will be accomplished if a majority of those voting on November 7th vote for the two amendments to the constitution, which will be on the ticket. Her desires and the wishes of many others will fail if the amendments are not adopted. They will be defeated unless an aggressive Christian leadership will take the time to explain the amendments to the people. All the past record clearly shows that Mississippi voters will not vote for Constitutional Amendments unless they understand the purpose to be accomplished. And not to vote, by one voting for officers on the ticket, is counted as a vote against the amendments.

This thing in our constitution casts a stigma upon religion and our ministers. It is a discrimination against the churches. In less than five minutes my pastor can explain the proposal to a hundred or two hundred persons in his congregation, and these in turn will form a nucleus and go out and explain it to their neighbors. Pastors holding revivals have a great opportunity to inform the large congregations to whom they will speak. It will only be through definite work like this that the 350,000 voters of the state are informed. I venture the prediction that if the amendments are adopted in less than twenty years the local churches, the orphanages, the hospitals and the colleges, will on the average be receiving more money through wills than is now being given through the co-operative program.

A card to me will bring literature for distribution.

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THE HIGLEY PRESS
Dept. J. Butler, Ind.

Thursday, July 6, 1939

HAS GOD FORSAKEN THE JEWS?

(Continued from Page 3)

IV

They were persecuted but not forsaken in that long captivity. In that seventy years of heart ache and longing for the altar of their sires hope was kept alive by that flaming prophet Ezekiel. As the messenger of God he told them that the captivity was to last only seventy years, and that the God of their fathers would cause them to return, and rebuild the waste places and dwell in peace. No wandering Jew could read the thirty-sixth chapter of Ezekiel and fail to feel that swelling response of a penitent loving heart. It was not for their sake but for the testimony of God.

Daniel was sent to tell them that the end of the Jewish nation was come and that "the time of the gentiles was at hand." God told the prophet Daniel to seal the book for the word was closed till the time of the end.

But God told this Daniel what was to happen before the times of the gentiles was past. The second chapter of Daniel tells the story in a vision of a great and terrible image. That image was of the form of a man with a heel of gold, with breast and arms of silver, with belly of brass, with legs of iron, and with feet of part iron and part clay. As he looked there was a stone cut out of the mountain without hands. And it rolled against the image and broke it in pieces, then the little stone cut out of the mountain without hands, became so large as to fill the whole earth. In answer to Daniel's prayer this vision was interpreted to the troubled king. Babylon was the head of gold, a gentile power that ruled the world at that time including the Jews. The arms and chest was the same empire ruled by the Medes and then by the Persians. The belly of brass was the Greek empire of Alexander that ruled the world. The legs of iron were the Roman empire, the Eastern under Anthony, and the Western under Gaius. While the feet and the toes was the decaying empire under the lesser rulers. And that stone, cut out without hands was the kingdom of God come to earth. For he said,

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Verse forty-four. This was the time of the Roman kings.

"And it came to pass in those days, that there went out a decree from Caesar Augustus (a Roman king) that all the world should be taxed." So it was in the days of "these kings" that Joseph and Mary went up from Nazareth to Bethlehem to be taxed. While at Bethlehem, Mary brought forth her first born son and they called his name Jesus. He fulfilled the prophecy of Daniel about the little stone cut out without hands, for he was born of God. He fulfilled the prophecy of Isaiah 53, in that he was numbered with the transgressors, and made his grave with the rich. He fulfilled the prophecy of Isaiah 11, in that he came of the seed of

Jesse and was an ensign to the people and after him did the gentiles seek. He fulfilled the prophecy of Micah 5:2 in that he came out of Bethlehem. In fact we can find no prophecy nor reference in the Psalms that he did not reveal to men. He came of the Jews. He came to the Jews, He came for the Jews. He came to finish out the mission that God gave to the father of the race, Abraham, to bless all the families of the earth.

His private life lasted thirty years. His public life lasted but three years. He was arrested for blasphemy and accused of sedition. The trial judge said, "I find no fault in him." But the Jews said "crucify him." The trial judge said, "Why, what evil hath he done?" But the Jews said "Let him be crucified." Then the trial judge said, "I am innocent of the blood of this just person." Then the Jews said, "His blood be on us and on our children." God of the fathers, Abraham, Isaac and Jacob, never heard a more awful request. It seems that such another prayer was never prayed before nor since. "His blood be on us and on our children."

That prayer has been answered many times since that dreadful day. Truly God is still dealing with the Jews to this day as he did of old. In less than forty years the Roman General, Titus, laid siege to Jerusalem. He took the city by degrees, raising the walls and burning the homes. At last the temple was burned, and the people fled in all directions. While more than a million were slaughtered in the unequal combat. "His blood be on us and on our children."

Just sixty years later the Jews rallied their forces and raised an insurrection against the rule of Rome. It was the futile effort, for more than half a million more Jews were killed, and the condition of the rest was made most pathetic. "His blood be on us and on our children."

These dispersed Jews fled to other parts of the world for safety. In England they were tolerated by king and people, but were hated by all. They were not allowed any real estate, but were taxed one-third of their moveable property. They existed on usury which added further distaste. Finally, Edward I, drove them out without their money or mortgages or personal property. They slipped into Germany as house servants. But their relatives kept coming and they kept prospering, till an uproar was started by the Catholics, and the Jews were driven from Germany, and robbed of all their goods.

They came to France about the same time. There they had seven hundred years of peace and prosperity. Hatred and jealousy of the "Christ Killers," as they were called, conspired to make their lot pitiable. The fastest they could get out was too slow. Many thousand were cruelly massacred by soldiers and citizens. It became a signal honor to persecute the helpless and hapless Jews. All that could do so fled the country, while the cry of crucifixion day followed on. "His blood be on us and on our children."

In Spain the story was different. Under the protection of the Moors, the Jews prospered and multiplied greatly. For the Jews and the Moors are related in blood and tongue. Finally in the fifteenth century the Moors lost control and the Catholics gained the ascendancy. Not to be a Catholic was counted a capital offense. Many of the Jews were christened at the point of a sword. It was be a Catholic or die. Needless to say that many of the Jews chose death, and countless thousands were put to the sword. They offered Ferdinand and Isabella an enormous sum for their freedom of worship, but the Catholics called the vast sum "Judas Money." Neither Jews nor their money was wanted in Spain. So the half million remnant was expelled from the country. So the blood, the blood of the crucified Messiah still followed them and their children.

When they fled Spain, eighty thousand came to the border of Portugal and begged for admittance. A price of eight cents per capita was charged for the crossing, and eight months was allowed them to get away. Catholic and civil powers conspired to christianize the Jews by keeping and christening all the children under fourteen, and banishing their parents from the land. The inhuman edict changed the Jewish mother to an inhuman being. So depressed, dismayed, distracted, deranged were these Jewish mothers that they destroyed their own children, rather than face the ordeal of privation and separation. Some of the children were drowned, some were strangled, and some were starved. "Thus saith the Lord; a voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." Jer. 31:15. The resounding sea took up the wail and bore it along, and the weary winds brought back an echo from afar,—"His blood be on us and on our children."

We do not need at this time to review the plight of the Jews in central Europe today. Their condition is so deplorable, so touching, so terrible as to beggar description and stagger the imagination. No nation wants them. They have no place to go to escape persecution. They are robbed of their goods. They are hounded about like a hunted animal. It's sad. There was a time when the Jews as a nation faced the greatest opportunity of any nation on earth. When at the cross roads of the world, they lived in peace. The temple of Janus was closed. History, sacred and profane, the law, the Prophets, and the Psalms united to lay in the lap of the Jewish nation a child, the Messiah of the Jews and the Savior of the world. They saw him. They hated him. They rejected him. They condemned him, they crucified him and said, "His blood be on us and on our children."

When will it end? How long, Oh Lord, How long? It will last till that prayer is answered. "His blood be on us and on our children." That blood must be atoned for or that blood must atone. Oh that the blood may atone for the sins of the child-

ren of Israel. For they must suffer for that blood or be saved by that blood—the blood of the Lamb. For my sentiment I can say like that eloquent Jew of the first century, — "My heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and going to establish their own righteousness, have not submitted themselves to the righteousness of God.

BR
ARCOLA
—o—

The Daily Vacation Bible School of the Arcola Baptist Church was held for two weeks beginning May 30 and ending June 9. Our school was indeed a joy and we feel that our Lord greatly blessed us. We had an average attendance of 75 this year which was 10 more than we had in our first school in 1938.

Each morning a school bus ran and brought in the children who otherwise could not have attended. Our opportunities were many to speak for our Saviour. At recess each morning the ladies of the W.M.U. served delicious refreshments which were enjoyed by all. The theme of our commencement program on Friday, June 9, was "The Bible."

Those who taught in our Bible School were Rev. C. C. Caraway, pastor of the church, who also led the Junior boys and who was assisted by W. C. Boland, Jr., of Arcola; Miss Sarah Grantham, Tralake, Miss., principal; Miss Sarah Pearl Boland, Tralake, Junior girls; Miss Elise Tolar, Leland, Intermediate girls; Miss Margaret McCraw, Arcola, Primary department; Mrs. C. J. McKenzie, Tralake, Primary assistant; Misses Emaline and Lucy Reid Burney, Arcola, Beginner department, and Miss Betty Jane Boland, Tralake, pianist.

Rev. W. A. Green of Waynesboro was with us in our revival which began on Sunday, June 11, and lasted through Friday evening, June 16. Our hearts were indeed made happy when so many came into our church on profession of faith in Jesus. Fourteen were baptized at the baptismal service on Sunday evening, June 18 and 6 others will be baptized at a later date. Three came to us by letter. There is still much work to be done for the fields are indeed white unto harvest.—Sarah Grantham.

BR

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THE FIVE-FOLD CHURCH OF RADIO TO SOUTHERN BAPTISTS
By S. F. Lowman, Chairman, Radio Committee, Southern Baptist Convention
—o—
Let us not be deceived by the mystical or mechanical in radio. It is only a means or a mechanical instrument in one type of use. It may be a message, it may be a message, this mechanical instrument of man to bless or to curse. It may be used to bring the Kingdom of God into progress. Thus, it is a matter of honor God or to curse. Let us look at this instrument from five angles. It is a Divine Instrument. No, it is not divine. It is only a mechanical instrument which would be inappropriate to talk over the radio, consider from the broadcasting station of God, but it is divine in the possibility of reaching God today was divinely planned. In God Almighty, we trust it away in the ages, reserving it to us in order to bring us back of the purpose, and we read that the purpose is the establishment of the Kingdom of God on Earth. Christian explanation of this, whether in the creation or discovery, the extension of the Word. We are all a part of the watchful Roman Rule, and Roman laws, and language in the world are all timed of the purpose of God and news of the Life of Jesus to a Lost world. We today that God given to us the radio, the great purpose of God news of Salvation in the King of the world.
II. A Powerful Instrument. It is commonly known that the press and the radio are the shoulders of public life. Many think that the greatest business is assured by the radio, for many people are spending tens of dollars in providing entertainment in order to some article for sale. The arrangement of these articles is interesting in entering into the lives of people. They are extensive broadcasts and that is why the expenditure of its power is so great. The politicians also percentages of the funds for radio broadcast is a reason for the public opinion that they taught the people what they want to influence them. They must use the message by radio.

**THE FIVE-FOLD CHALLENGE
OF RADIO TO SOUTHERN
BAPTISTS**
By S. F. Lowe
Chairman, Radio Committee,
Southern Baptist Convention

—o—
Let us not be deceived; there is nothing mystical or magical about radio. It is only a mechanical instrument. A mechanical instrument is limited to one type of usage, namely, sending and receiving of messages. It may be a message of music, it may be a message of speech. This mechanical instrument is in the hands of man, and may be used to bless or to curse mankind. It may be used to set forward the Kingdom of God or to hinder progress. Thus, it may be used to honor God or to dishonor Him. Let us look at this mechanical instrument from five angles:

It is a Divine Instrument. So, it is not divine in nature, for it is only a mechanical instrument. It would be inappropriate to place God over the radio, whether it is considered from the angle of the broadcasting station or the receiving station, but it is divine in its origin. The possibility of radio as we have today was divinely fixed in creation. God Almighty planned radio tucked it away in the mysteries of the ages, reserving it for a special thing to us in our day. More, it is back of the radio a divine purpose, and we readily agree that its purpose is the extension of the Kingdom of God on earth. In fact, Christian explanation of all purposes, whether in the world of invention or discovery, is to be found in the extension of the Kingdom of God. We are all agreed that the ancient Roman Roads, the peerless Roman laws, and the universal language in the days of Jesus were all timed of Almighty God for the purpose of spreading the good news of the Life and Death of Jesus to a Lost world and it is as true today that Our Father has given us the radio for the same great purpose of spreading the good news of Salvation to the bringing in of the Kingdom of God on earth.

II. A Powerful Instrument.

It is commonly agreed today that the press and the motion picture and the radio are the most powerful shapers of public opinion in modern life. Many think that of these three the greatest is radio. Big business is assured of the power of radio, for many large corporations are spending tens of thousands of dollars in providing programs of entertainment in order to advertise some article for sale. And the management of these corporations is not interested in entertaining the American people. They continue these expensive broadcasts for only one season and that is, the returns justify the expenditure. Radio has proven its power to big business. The politicians also now spend large percentages of their huge campaign funds for radio broadcasts and there is a reason for this. The Radio shapes public opinion. Experience has taught the politicians that when they want to influence public minds they must use the radio, for the message by radio enters the sacred

precincts of the home. Through the human voice the speaker is able to convey not only the message but also the passion of the heart. We have constantly raised the question, are people converted through messages received by radio? We have made careful investigation to find out and the answer is universally in the affirmative. President Truett, of the Baptist World Alliance, says that there is no way of estimating the number of people who have been saved in response to his messages by radio. Former President Dodd, of the Southern Convention, along with a host of other outstanding preachers who have used radio extensively, testify that again and again people have been saved in response to the Gospel message by radio.

III. It is a Baptist Instrument.

The radio is peculiarly a Baptist instrument and this is not cheap boasting nor do we claim that Baptists have a monopoly on the use of radio, but it is a fact that radio is peculiarly adapted to the Baptist way of extending the Kingdom of God. It does one thing, it conveys a message and that's the Baptist way of extending the Kingdom of God, namely, by proclaiming the Gospel message. The radio carries no ritualism and no formalism. There is no medium carried by radio save that of the Gospel message. This means that all ritualistic groups of Christians must adopt the Baptist way when they use the radio in an effort to extend the Kingdom of God. Does not the fact that this is true constitute a clarion call from God to Baptists to use the radio more widely?

IV. The Radio is an Available Instrument.

The facilities for broadcasting and receiving messages by radio are already at hand. In our Southern Baptist Convention territory, there are at present two hundred and thirty-five broadcasting stations. Literally, the air all about us is full of messages in music and in speech. It is estimated that within our Convention territory there are thirteen million receiving sets. The radio is in every home, in many of the automobiles, in most business places, in practically every cafe and restaurant, and in all the better hotels. Radios are everywhere and people, old and young, ignorant and learned, rich and poor, Christian and non-Christian—people everywhere are listening to the radio.

Our commercial and political leaders have recognized this fact and are taking advantage of it. Many religious groups are using the radio most extensively. The Jews, Catholics, and the Federal Council of Churches now give nation-wide broadcasts every week. The Lutheran Synod of Missouri gives a weekly broadcast for twenty-six weeks of the year at a cost of nearly \$4,000.00 a broadcast. Many groups of Holiness people are using the radio locally at considerable financial cost. The most vital question that Baptists are called on today to decide is the question of whether or not we shall avail ourselves of the facilities offered to us for the spread of the Gospel as we understand the teachings of the Book.

Memory's wall brightly glows with scenes of glee,
Tinted with sunrise, sunsets—golden moons, you see,
Reflecting Mother's love, so marvelous and pure,
More precious than diamonds and rubies, I'm sure,
Interwoven with love so boundless and free,
That makes for us, Heaven on Earth, you see—
Sweet pilgrimage of Life, which glorifies God,
The queenliest path that woman e'er trod!

What a joy to wear a red rose "Mother's Day!"
Many wear white ones, Mothers have gone away.
Gifts and flowers let's bestow and a sweet song begin,
Heaven on Earth's Love Song for Mothers of men.

—Annie W. Hicks, McComb.

V. The Radio is a Timely Instrument.

The radio is definitely a new method of influencing humanity. In fact, its tremendous power is just now being realized by mankind. And just at this psychological moment when world conditions are the darkest, possibly in the history of mankind, when it is generally agreed that Christian experience through regeneration together with the New Testament philosophy of life is the only hope of saving the world from utter catastrophe, the radio, this powerful medium for preaching the Gospel, has appeared as an instrument in the hands of man. Who will say that God has not preserved for this strategic hour the radio for the divine purpose of preaching the Gospel, proclaiming the way of God for humanity in order to save us not only from catastrophe but to save people into the Kingdom of God in our age?

The radio is not divinely intended to take the place of the church service, nor the Bible school, nor of the foreign and home mission programs. It is only put here in this strategic hour as a supplemental method, an extended arm to carry the Gospel story into the hearts of the millions everywhere.

My fellow-Baptists, we challenge the leadership of our Southern Convention, of our State Conventions and also of the local churches to lay hold of this mighty instrument and use it widely for the extension of the Kingdom of God. Let the local pastor, groups of pastors, and associational leaders use the local station for the spread of the Gospel as far as the message will go. Let our State Conventions and our Southern Convention use such networks as they can command for proclaiming the Gospel of our Blessed Lord to the last man we can reach by radio. Let the prophets of God have their Gospel messages recorded and broadcast wherever the broadcasting stations can use them. And by all means, let the quality of the message be of such type that the listening public will hang onto the message rather than shift the dial to another station.

—BR—
SUBSCRIBE TO THE RECORD

SOUTHERN BAPTIST HOSPITAL

—o—

During last month the Southern Baptist Hospital in New Orleans cared for 928 patients, giving them 4,854 days of service, according to Superintendent Louis J. Bristow. Among the patients were 12 missionaries and denominational workers who were guests of the Hospital; and three inmates of the Woman's Emergency Home. There were many other free patients, the total free work being more than 20 per cent of all hospitalization given during the month. The Hospital's income for the month was \$43,071.19, of which \$2,309.59 was from the Cooperative Program and the Hundred Thousand Club. The Hospital paid all operating expenses, including the cost of free work, and made the required deposit for the retirement of the capital debt.—Louis J. Bristow, Superintendent, New Orleans, La.

—BR—

SUBSCRIBE TO THE RECORD

—BR—

Mother: "Where do bad little girls go?"

Betty: "Most everywhere."

—BR—

Doctor: "Your husband must have absolute quiet. Here is a sleeping draught."

Wife: "And when do I give it to him?"

Doctor: "You don't give it to him—you take it yourself."

1905 1939
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CHICAGO

Thursday, July 6, 1939

Thursday, July 6, 1939

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

We have a suggestion this week from Lemuel and Dorcas Hudgins which sounds to me as if it might be a good one. They want to send contributions to go toward Chinese relief, and would like to do so through the Children's Circle. There may be others of you whose hearts respond to the need and suffering of the Chinese Christians, and who would like to help to lessen their distress. If this is the case, you may send anything you want to give, and I'll be delighted to see that it goes just where you want it to.

A bunch of interesting letters for you today! I hope you enjoy them as much as I did.

With love,
Mrs. Frances Steele.

—o—

BIBLE STUDY

The First Christian Foreign Missionaries

Read Acts 11:19-30 and 12:24-25 and 13:1-4.

Some of the disciples who fled from Jerusalem at the time Stephen was put to death went to a city called Antioch in the land of Syria and there preached to the gentiles. God blessed them so that great numbers believed. When news of this reached Jerusalem the apostles sent Barnabas to Antioch, who, when he had come and seen how many believed, was glad and encouraged them to continue earnestly serving the Lord; for Barnabas was a good man whose heart was full of the Holy Spirit and of faith, and through his preaching many more believed in Jesus. Barnabas felt the need of help, so he went to Tarsus to look for Saul and when he found him he brought him to Antioch. They stayed with the church in that city for a whole year preaching and teaching. It was here in Antioch that the disciples were first called by the name of Christians.

In those days prophets from Jerusalem came to Antioch, and one named Agabus foretold a famine that was coming to all lands. Then the disciples at Antioch determined to send help to the Christians in Judea. They took an offering, every one giving as he was able, and sent the gift by Saul and Barnabas. When Saul and Barnabas returned from Jerusalem to Antioch, they took with them a disciple, a young man, named John Mark.

Now there were in Antioch other preachers and teachers beside Barnabas and Saul. While they were worshiping the Lord, the Holy Spirit spoke to them and said, "Take Barnabas and Saul and send them on the special mission to which I have called them. Send them to other countries so that they may give the gospel to the people there." So after they had all fasted and prayed together, the rest laid their hands on the heads of Barnabas and Saul and sent them out as the first Christian foreign missionaries.

'In our next Bible Study we will learn something of the places to which these missionaries went.'

—o—
Canton, Miss.
June 24, 1939.

Dear Mrs. Steele:

I am a boy twelve years old and will be in the seventh grade next year. I read the Children's Circle and enjoy it very much. I go to Sunday school every Sunday. I have made a hundred every Sunday this quarter. You see I am trying to get me a Bible. Of course, I have

one but it is kind of old, so if I get it I will give my little seven-year-old brother my old one. I also go to R.A.'s every Friday and we are learning verses in the Bible to get our arm bands. I have my band, and George, one of my friends, and I have learned our verses for our R.A.

I am sending ten cents for you to use in any way you wish. I will send more later. I wish to join the Children's Circle and will write soon.

Sincerely yours,
Harold Davis.

Harold, I hope you get that new Bible and I believe you will. I believe you must have an excellent record in your R.A. too. We are proud to have boys like you as members of our Circle. Thank you for this contribution. It will help.—F. L. S.

—o—

Bolatusha, Miss.
June 25, 1939.

Dear Mrs. Steele:

I am writing for my sister and myself. Mother reads the Children's Page to us and we enjoy it.

We believe we know who this Older Brother is, and we love him so much. The puzzle is "God is Love."

We want to make a suggestion. We want some way to send small contributions to China relief, and I think through the Page will be a good plan.

I forgot to tell the Brother's name—Rev. R. L. Breland.

Your little friends,
Lemuel and Dorcas Hudgins.

Maybe I'd better not answer either yes or no to your guess, but I'll say this, if "Older Brother" is brother Breland, he'll be pleased to read what you say. I think your idea about sending contributions to Chinese relief is fine, and anyone who wants to help that way may send his gifts to me, and I'll see that it goes where you want it to. Thanks for the suggestion.—F. L. S.

—o—

Grenada, Miss.
Route 5
June 25, 1939.

Dear Mrs. Steele:

I am a little girl nine years old and in the fourth grade. I enjoy reading the Children's Circle every week. I read it to my little brother. He enjoys it very much. I have a little baby brother only twenty-one days old. He is very pretty. I am sending one dime for the orphans. As this is my first time, I won't stay long. I hope you all have a good time this summer.

Your new friend,
Learline Sutton.

Learline, maybe you can make a Children's Circle member out of that little brother to whom you read the Page. I know you are proud of that tiny baby brother. Thank you for remembering the orphans.—F. L. S.

—o—

Mendenhall, Miss.
June 26, 1939.

Dear Mrs. Steele:

I am a little girl nine years old and will be ten the 26th day of July. I want to join the Children's Circle. I am sending five cents and my sister is sending five cents. Use it wherever it is needed most. Maybe I can send more next time.

I have a pet puppy. He is white and brown. I have lots of fun playing with him. I have a little sister and brother. We have fun playing together too. I go to Sunday school and church every Sunday. I am a member of the Mendenhall Baptist

church. I read the Baptist Record every week.

Your new friend,

Mattie Mae Whittington.

We are grateful to you, Mattie Mae, and to your sister for sending this offering for the causes which we help. I've been in your church since it was remodeled and it is beautiful.—F. L. S.

—o—
Mendenhall, Miss.
June 26, 1939.

Dear Mrs. Steele:

I am a little girl eight years old. I will be nine August the 24th. I want to join the Children's Circle. I enjoy reading the Children's Circle. I go to Sunday school every Sunday. I am a member of the Baptist Church. I won a Testament. We have had our revival. I went to Bible school every day. I liked my teachers. Their names were Miss Kathleen Knight and Miss Mildred Whitten.

I have a puppy, white and brown. He is the only pet I have. I have a little brother six years old and his name is John Thomas. I have a sister too. We have lots of fun. If I see this in print, I will write again.

Your new friend,
Bobbie Wiggington.

Bobbie, you and I are neighbors, aren't we, because we live in neighboring towns? I know one of your D.V.B.S. teachers because she taught in our school, and I don't blame you for liking her. If you read the Children's Circle every week, you'll be sure to see your letter in print.—F. L. S.

—o—
Lucedale, Miss.
June 26, 1939.

Dear Mrs. Steele:

This is my first time to write. I am a little girl eight years old. I am sending a dime for the Orphans.

Your new friend,
Ethel Mae Malone.

Thank you very much, Ethel Mae, for this gift to the Orphans. We are glad to have you among our number.—F. L. S.

—o—
Drew, Miss.
June 26, 1939.

Dear Mrs. Steele:

We are still enjoying the Circle, the Bible Study, and everything. I read the rhyme

"Whistle and hoe, sing as you go!
Shorten the row by the songs that
you know,"

to the boys at Parchman. I have been told that the majority of the boys sing as they hoe.

We have received several donations of literature recently. Mrs. W. Z. Lea of Liberty, Miss., has sent us some and I want especially to mention a very splendid donation of good books, such as "Lamb in His Bosom," Readers Digest, and other magazines sent us by the Riverside Church, New York City. Dr. Harry Emerson Fosdick, pastor. He has sent me some new books of his for my own use, one of the latest being "Successful Christian Living."

Pray for us.

Yours sincerely,
Mrs. Irene Brewer.

I'm sure, Mrs. Brewer, that you do appreciate the assistance of these good people. I hope others may read this and send you other reading material.—F. L. S.

—o—
Golden, Miss.
June 26, 1939.

Dear Mrs. Steele:

This is my first time to write. I am seven years old. I'll be in the fourth grade when school starts again. I want to be in the Children's Circle. I go to church and Sunday school at Antioch. I have been reading and enjoying the Children's Circle. I am sending ten cents for the Orphanage.

Your friend,

Wynnie Joyce Burton.

We appreciate your gift to the Orphanage, and are happy to have you in the Children's Circle. If we don't have your name exactly right,

won't you write and tell us, because we don't want to make a mistake there.—F. L. S.

—o—
Forest, Miss.
June 27, 1939.

Dear Mrs. Steele:

This is my second time to write to the Children's Circle. I enjoy reading it very much. I will be ten years of age the sixth of August. I will be in the fifth grade next school session. I go to B.Y.P.U. and Sunday school every Sunday. I have a little cat that is black and white spotted and her name is Polly. I have a dog, white and brown and his name is Spot.

Your friend,

Ruth Doris Russum.

We are glad to hear from you again, Ruth Doris. Have you heard your D.V.B.S. yet? Our white and brown dog is named Skippy.—F. L. S.

—o—
Columbus, Miss.
Rural Route No. 1
June 27, 1939.

Dear Mrs. Steele:

I have only written once, but would like to write again. I am a member of Mount Vernon Baptist Church near Columbus. My father is a deacon and a Sunday school teacher. Our pastor is Rev. Clifford Perkins. I saw a letter from Roma Ray last week. Her father was pastor of our church last year. I am sending 10 cents to be used where it's most needed.

Your friend,

Myrtle Cooper.

We are glad to hear from you again, Myrtle, and are glad to have the contribution which you send. Thank you.—F. L. S.

—BR—

TITHING LITERATURE
Pamphlets, Bulletins, Tabloids

—o—

The famous Layman Literature distributed by Thomas Kane for fifty years.

The lowest-cost, most generally approved and most widely distributed Tithing Literature in print. Non-sectarian, non-controversial, practical and readable.

For \$1.00 we will send to any address, on approval, 40 pamphlets, 32 four-page bulletins, and 20 two-page tabloids, by about 40 authors. This includes a Tithing Account Book, two playlets, and "The Scriptural Basis for the Tithe." It contains everything we publish, making over 560 pages on the subject of Tithing.

"Winning Financial Freedom," an extremely convincing pamphlet will be sent free of charge to any minister upon request, enough copies to supply all the lay officials of his church.

When you write please mention the Baptist Record, also give your denomination.

THE LAYMAN COMPANY, 730 Rush Street, Chicago.

—BR—

BELATED S. S. ATTENDANCE
Shelton Church (Jones Co.) 141
Clear Branch Church (Rankin) 77
Beulah Church (Simpson Co.) 57

—o—

B. T. U.
Beulah Church 35
Clear Branch Church 58

Note: Owing to our increase in circulation we have to go to press earlier. However, if the Sunday school and B.T.U. attendance is mailed Monday morning it will reach us in time for that week's issue of The Record.

—BR—

SUBSCRIBE FOR THE BAPTIST RECORD

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July 6, 1939

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS
LUCY CARLETON WILDS
OXFORD, MISS.

STATE SECRETARY
ASSOCIATE SECRETARY
JACKSON, MISS.

Our District Training Union Conventions closed Friday night the last one being in Jackson. Next week we will have reports of these conventions as reported by the secretaries of the conventions. God richly blessed these meetings, and our Training Union work is really LOOKING AHEAD.

BAPTIST ORIGIN AND BELIEFS

Dr. E. C. Routh in Daily Oklahoman

—o—

Baptist churches are composed of members who have joined on a personal profession of faith, each one for himself. The voluntary principle in religion is magnified by Baptists, who believe also in a regenerated church membership. Baptists believe that men are saved solely by the grace of God, through repentance and faith, and that church ordinances have nothing to do with salvation. Baptism does not save, but it symbolizes the saving grace of God. The Lord's Supper is a picture or a memorial of the death of the Lord Jesus Christ, and baptism is a picture or memorial of his burial and resurrection. These two memorials symbolize the experience of the believer.

Baptists believe in the competency of the soul in religion—that is, in the privilege of every one to come to God direct without the intervention of anyone, whether parent, priest, or potentate.

On the matter of religious liberty, and the direct individual approach to God, Dr. George W. Truett, pastor for more than forty years of the First Baptist Church, Dallas, and president of the Baptist World Alliance, said:

"When we turn to this New Testament, which is Christ's guidebook and law for His people, we find that supreme emphasis is everywhere put upon the individual. The individual is segregated from family, from church, from state and from society, from dearest earthly friends or institution, and brought into direct, personal dealings with God. . . . There can be no sponsors or deputies or proxies in such a vital matter. Each one must repent for himself, and believe for himself, and be baptized for himself, and answer to God for himself, both in time and in eternity. . . . One man can no more repent and believe and obey Christ for another than he can take the other's place at God's judgment bar. Neither persons nor institutions, however dear and powerful, may dare to come between the individual soul and God. 'There is one mediator between God and men, the man Christ Jesus.' Let the state and the church, let the institution, however dear, and the person, however near, stand aside, and let the individual soul make its own direct and immediate response to God. One is our pontiff, and his name is Jesus. The undelегated sovereignty of Christ makes it forever impos-

sible for His saving grace to be manipulated by any system of human meditation whatsoever."

Baptists have had a glorious history through all the centuries. In their spiritual succession they date back to New Testament Days. Through all the ages since the first century, bodies of believers holding substantially to the faith cherished by Baptists, although known by various names, have lived and loved and labored. While Baptists have suffered through the centuries they have a record of never having persecuted others who differed from them in belief. They believe not only in religious toleration, but in religious liberty.

On the question of Baptist beginnings we quote from Dr. Frank Mead, himself a Methodist, in a recent volume, "See These Banners Go":

"How old are the Baptists? Well, how old are the hills? One date is as hard to determine, to pin down, as another; one beginning is as obscure as the next. That's exceptional. For men and institutions, usually, are quite sure of their birth places and dates. The Methodist is sure; there is John Wesley, and Charles. The Lutheran knows; he has his Luther, his Wittenberg. The Presbyterian has Calvin and Geneva. But the Baptists! Say some of them, 'We have no founder but Jesus; we were born the day He stood with the Baptist, knee-deep in Jordan. We recognize no human authority, no human creed. Our faith was here, functioning, before the first pope came to Rome; we were Protestant before the Reformation, before Luther was born.' . . . His principles are as old as Christ in Jordan. And what are those principles? Baptism. That's first. Baptism of believers. There is no warrant for infant baptism in Scripture, he says. (Nor is there). Baptism of believers only. Baptism is a public oath of loyalty to Christ, to the Baptist mind, and no babe can take that. Loyalty to the Scriptures is the final authority! That, to some, is even more important than baptism of believers. No pope, no cardinal, can dictate here; there are no Baptist bishops. Not the Creeds, nor the Confessions. The Scriptures; They hold to that as they hold to Jesus Christ as the lone Lawgiver and King over Church and conscience. The independence of the local church! What they want is Christian character. Each group of worshipers may ordain, call, dismiss, believe as they will, run their church as they wish.

JONES COUNTY BROTHERHOOD

—o—

The regular Quarterly Meeting of the Jones County Associational Brotherhood will be held with Second Avenue Baptist Church, Laurel, Friday evening, July 7th, from 7:00 until 9:00 o'clock. Program as follows:

7:00-7:30: Fellowship period in charge of Second Avenue men. 7:30-7:45: Devotional. 7:45-8:15: Business and reports. One minute reports of outstanding work during past quarter, by Brotherhoods represented.

8:15: Message by Dr. D. A. (Scotchie) McCall.

Special music will be furnished by the Brotherhood Quartette of Fifth Avenue Baptist Church, Hattiesburg.

The attendance goal has been set at 300. An effort is being made to have every church in Jones County represented, and several churches in nearby counties are expected to send representatives.

Preacher and laymen have equal power; that is a democracy. If individuality ever had a chance, it has it here. Complete separation of Church and state! They have never been a State Church, never taken orders from any government or king; in their blood is an eternal insistence that the State shall rule only in affairs political and let the Church alone. They are God's patriots, putting allegiance to Him always above allegiance to Caesar. Freedom of conscience and complete divorce of Church and State! How they have suffered for that! They have faced mockery and mud, fines, whippings and iron bars; they have been burned at the stake and pulled on the rack, but they have held to it. Their torturers might as well have expected a man to walk without a head as to expect to tear that out of the Baptist. And note this, and remember it: never once in their bitter, bloody history have they struck back at their persecutors, or persecuted any other for his faith. That is patriotism touched by the divine. In one form or another, with one isolated group or another, these ideas persisted through the centuries following Jesus."

Baptists have always been enthusiastic advocates of civil and religious liberty. Roger Williams, who was identified with the Baptists, laid in Rhode Island the foundations of the first Commonwealth in the world with religious liberty as a distinctive principle.

The first president of Harvard College, Henry Dunster, who had been led to accept Baptist views by the persecution of such men as Clarke, Holmes, and Crandal, who were whipped and imprisoned for their views, was deposed from his position because he refused to have his infant child baptized.

The leader in modern missionary endeavor was William Carey, a Baptist in England.

HILLMAN FACULTY STRENGTHENED

—o—

Without the loss of a single one of the old members, two new names have been added to the Hillman College faculty list for next session and the prospects were probably never better in the history of the school. Most of the rooms have already been engaged although no solicitors are in the field and no agents have been employed for years.

President M. P. L. Berry reports that Mrs. D. A. McCall has been employed to teach Bible. She is the wife of the new State Mission Secretary, Rev. "Scotchie" McCall who has recently moved to Clinton. Mrs. McCall is a graduate of the University of Mississippi, and while a student in the Southern Baptist Theological Seminary at Louisville, Ky., her major was Bible. She has also had three summer courses in that work at Ridgecrest, N. C., under professors from the two Seminaries and the Baptist Bible Institute.

Mrs. McCall is the Approved State Worker for the Adult and Young People's Department of Sunday Schools, having held this position for several years under the appointment jointly of State Director, E. C. Phillips, Secretary.

Mrs. McCall will go to Ridgecrest in July for a conference with the representatives from the other Southern states.

The Social Science Department at Hillman is to be strengthened by the addition of Miss Katharine Rea of Meridian who has made a fine record as a teacher in Philadelphia and in the summer sessions at Delta State Teacher's College, her Alma Mater. Miss Rea has been working on her M.A. degree at Duke University and is continuing her studies there this summer. She is to be hostess at one of the Homes for Students at Hillman. Both new teachers will add to the prestige, and help make Hillman a stronger spiritual force.

On account of the Fourth of July we go to press early this week and no news items coming late could be inserted.

The Baptist Record of Iowa says: One of two conclusions is evident, namely, pastors are afflicted with "rambleitis" or the churches are possessed with "fireitis." Churches are so much in the habit of getting rid of pastors every year or so that some ministers need fire insurance instead of life insurance.

For the fifth time Dr. H. L. Martin of Senatobia will assist the Baptist Church of Millington, Tenn., in a revival beginning July 9th. Rev. C. S. Brown is pastor and the brethren are requested to remember the meeting in their prayers.

BR
Daily Vacation Bible School begins at Pearson Baptist Church July 10. School will open each morning at 9:00.

A GUIDE TO BUYERS

Bibles, books, hymnals, church supplies advertised or announced in this paper may be ordered from our store at publisher's prices.

BAPTIST BOOK STORE
500 EAST CAPITOL ST., JACKSON

Thursday, July 6,

IS WINE THE FRUIT OF THE VINE?
 By T. E. Waldrup, Pastor, Boston Ave. Baptist Church, DeLand, Florida

This question in substance was recently asked the writer by a layman of one of our Baptist churches. The thought grew out of a recent experience that brother had had when real wine was served by his church in observing the Supper of our Lord. He said that he did not recall, nor had he found the word, wine, in any biblical account of the institution of the Lord's Supper. But wherever reference was made to the Supper either the phrase, "the cup" or the phrase "the fruit of the vine," was used.

Evidently, this layman had been taught from his youth up that unleavened bread and the unfermented juice of the vine (invariably grape) were the simple and only symbolic elements used by Christ for a memorial of himself, which memorial he commanded his disciples to observe until he should "drink it new" with them in his Father's kingdom.

So this brother could not reconcile the eating of unleavened bread with the drinking of a leavened cup as being the proper emblems of the body and blood of Christ. For wine is the leavened juice and not the unfermented juice of the grape. (As for that matter, wine can be made of various other fruits).

And, as for "cup," we had thought of it as containing the fruit of the vine, the symbol of his blood. And since life is in the blood, and since "in him was no sin" it can not be that any symbol of his blood would contain leaven of any kind. Wine, undeniably, contains alcohol.

Therefore, it does not seem to this scribe that wine can be substituted for the "fruit of the vine" and used, interchangeably, as the symbol of the blood of Christ in observing the Supper of our Lord.

What, then, is the fruit of the vine? If we think of grapes as the fruit of the vine, then, certainly, the simple juice contained in grapes. But if fruit of any kind is allowed to ferment its state is changed. It is no longer a simple and single element, but a compound. And in this state it has become another product. And we are sure no other product was used by our Lord than the "fruit of the vine."

So we fail to see how a New Testament Church could, consistently, use wine as the symbol of the "cup" of the New Covenant which was sealed in Christ's blood. Wine is the fermented juice of grapes. Beer is the fermented juice of hops or malt. Neither wine nor beer is the simple juice of those fruits. Both are compounds. Both are products of fermentation.

Furthermore, if one church uses wine, and another unfermented juice of grapes as symbols of the shed blood of Christ would that not portray the fact that there were divisions among the brotherhood? It was so in the church at Corinth (I Cor. 11:17ff). And Paul says of that church "ye can not eat the Lord's Supper." For as long as there are divisions among you "I can not praise you."

Finally, if wine is the symbol to be used at the Lord's table then it is not unfermented grape juice. If it is unfermented grape juice it is not wine. If Jesus was immersed he was not sprinkled. If he was sprinkled he was not immersed. It is one or the other. Which, say ye?

I have an idea that a Baptist church that was known to practice sprinkling for baptism were to apply for membership in any Baptist Association in the South it would not be received into fellowship with the churches.

Likewise, if it were known to the Association that a Baptist church had substituted wine for the fruit of the vine to be used in the Lord's Supper, it would not be admitted to membership.

As for me and my church we will continue to use unleavened bread and the fruit of the vine as symbols of the broken body and shed blood of Jesus Christ.

—BR—

DEATH FROM POVERTY
 By Louis J. Bristow, Superintendent

—O—

Last month I published an appeal from a mother for hospitalization of her hare-lipped child, who is now in our Hospital receiving treatment. Among the letters received in response to that story was one from a dear woman on a Rural Route from Whitesburg, Georgia. I quote from it:

"I saw your piece in the Index about a mother with a hare-lipped baby whom she wanted to get into your Hospital, and was not able to pay expenses. My heart goes out to her in her trouble. I am sending 30 cents to help her. This is not much but we are poor too and not able to help anyone. Yet I want to help her, as it brought to my mind a time when my heart was made sad. Last year I had a dear little curly-headed girl, who would have been four years old on August 7, 1938, if she had lived. Whooping cough was in our neighborhood and our neighbors had their children take "shots" to make it light on their children. We were not able to give the "shots" to our child, or thought we were not. She took the whooping cough—and on the first day of May left us to be with Jesus. My heart will always be sad. If we could have had something done for her she would be with us now. *** You may give this letter to that poor mother if you wish."

I did give "that poor mother" the letter, and she wept. Other responses to our story have come, too; and she is grateful for them. This Hospital stands as a medium through which God's children may "visit" the sick, even "these least"; and this poor woman's 30 cents may be a larger gift in His sight than a certain \$10,000 gift we received some time ago. Who knows?

—BR—

"YOUR CHILD AND JESUS"

—O—

How we do thank Miss Robbie Trent, editor of Children's Publications, Uniform Series, Baptist Sunday School Board and The Builder for this most worthwhile pamphlet. In making the best use of it this plan is suggested: enlist the officers and teachers of the

B. O. B. F.

Field Representative
BRYAN SIMMONS

We have some news for you. Since my last article the dormitory for the smaller boys has been finished, paid for and is occupied by a happy group of boys and their capable matron. Incidentally they have given the writer a room in this building and he enjoys mingling with the little fellows when he happens to be at the home.

Still Over-Crowded

The opening of this dormitory has relieved the congestion somewhat; but we still have about thirty-five larger boys in the old Nursery building which was erected to take care of about twenty-five little children. Every building is crowded and still appeals come in behalf of other needy children. Happily, some of the children have been taken into homes on vacation trips and that helps out during the hot weather.

The Kitchen and Dining Room Unit

Encouraged by the contributions and promises of friends, the trustees met Tuesday and let the contract for this building. All the money is not in hand for the completion of this building; but the contract definitely stipulates that work must stop if the money gives out. The old kitchen and dining room building is giving away rapidly and we hope friends will enable us to carry on this project without any delay. Let's keep it going.

Highway Improvements

The Highway Commission is now constructing a boulevard connecting

Highways 49 and 51. This boulevard runs just south of the Orphanage and is requiring a strip of land across the south end of the Orphanage property. Commercially this is a valuable strip of land; the price allowed by the Commission will enable us to provide a driveway and other improvements that will make the Orphanage campus compare favorably with the magnificent boulevard the Commission is building. This construction work will have our front up considerably for some months and will take away many of beautiful trees; but the new arrangement will be worth much more than it costs.

Lest We Forget

The working force at the Orphanage is deeply grateful for the responses made to the B.O.B.F. appeals and for what these responses have made possible. We are all grateful for the kind words spoken concerning the methods used in ministering our trust. As the Baptists of the state learn of the progress that has been made in this undertaking, they express appreciation and sometimes amazement.

But please remember that we are hardly half the way through with the program launched by the Convention. Unsightly buildings, many of them unsanitary and fire hazards, are to be found among the beautiful new buildings. Many needy children have not yet been provided for. There is need for much money with which to carry on. We know there are many other causes and we want them answered. What we ask is that you do not forget that we are struggling hard to carry on according to the instructions of the Convention and help with your prayers and contributions.

Church Furniture
 Work of the Highest Quality
 At Reasonable Prices
 Write for Catalogue
BUDDE & WEIS MFG. CO.
 JACKSON, TENNESSEE

Sunday school through a visitation program to take this leaflet into the homes and challenge parents to read it and follow its suggestions. It will be most valuable in securing home co-operation with the Sunday school and presents an incentive for purposeful visitation. Surely every leader of children will want to order just as many copies of this free pamphlet as they can use in a most profitable way. Order the mat once from: Department of Sunday School Administration, Baptist Sunday School Board, Nashville, Tennessee.

Thanks To You

For those Sunday school superintendents who responded so promptly to the notice concerning the free Cradle Roll offer, we are grateful. Too, we are looking forward to hearing from many more in the weeks ahead.

Printing Plates

Mississippi ENGRAVING Company
 Jackson, Mississippi

Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells or suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores.

Thursday, July 6,

A MODERN SCIENCE

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By L. R. Scarbo

Press, 213 pages.

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Board, S.B.C.

Each year 6 months one week Ridgecrest, North Carolina's week's work for the week this 21.

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A MODERN SCHOOL OF THE PROPHETS

By L. R. Scarborough, Broadman Press. 213 pages. \$1.50.

Romantic, revealing, refreshing, and readable are some of the words which can be applied truthfully to this book. Dr. Scarborough as a writer is at his best in this book, because he is writing out of a heart of love and out of an experience of thirty years of sacrificial service for the Southwestern Baptist Theological Seminary, of which he is the honored president.

The history of this institution is made to throb and glow by the personal glimpses which the author gives of the immortal Dr. B. H.

Carroll who was the Seminary's founder and first president, of Dr. J. B. Gambrell who was president of the first board of trustees and a teacher in the institution, of Dr. George W. Truett who has been an enduring friend and is now president of the board of trustees, and of many other friends who have contributed of their money, prayers, and toils to make the Seminary a true school of the prophets.

Thank God for Dr. Scarborough! Thank God that he has given us this book. Thank God for the Seminary. It is indicative of the author that all the royalties from the sales of this book will be donated to the endowment of the Seminary chair of evangelism, which Dr. Carroll named "The Chair of Fire." A purchase of this book is twice blessed, it blesses him who reads the book and it blesses the cause of evangelism.—Roland Q. Leavell, Supt. of Evangelism, Home Mission Board, S.B.C.

BR RIDGECREST

Each year during the summer months one week is given at Ridgecrest, North Carolina, to a special week's work for the Sunday schools. The week this summer is July 16-21.

Ridgecrest is the Assembly grounds for Southern Baptists, and has brought to countless thousands blessings that have resulted in changed lives for greater usefulness for the Master. High up among the mountains of the Old North State, where the cooling breezes even in the summer time bring refreshing and rest to tired bodies and weary minds, this famous and popular retreat offers this year also the same wonderful opportunities for physical rest, mental feasting, and spiritual reviving.

Sunday School Week, July 16-21, brings together at Ridgecrest the very best array of Sunday school talent that can be found in all the South—and that means the world also—for helping the thousands of loyal and faithful officers and teachers who will journey there for the joys and blessings awaiting them.

The leaders and associates of the various departments of the Sunday School Board, Nashville, together with Rev. W. Holmes Coats, principal of the Baptist Theological College of Scotland at Glasgow, Scotland, and Rev. Hyman J. Appleman, State Evangelist for Texas, and one of the best to be found, are

some of those that Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, has secured for this great Sunday School Week at Ridgecrest, July 16-21.

Who should attend? Anyone, of course, who wants to, but especially pastors, superintendents, all general and department officers, teachers, class officers, associational officers, field workers, approved workers, and educational directors. In fact, the whole Sunday school field.

The rates range from \$1.50 per day for room and meals to \$2.50 per day. Write: Mr. Perry Morgan, Ridgecrest, N. C., for information or reservations.

BR LINCOLN COUNTY G. A.

The Girls' Auxiliary of Bogue Chitto Baptist Church enjoyed the house party given at Whitworth College for the Intermediate girls of Lincoln County. The following girls attended: Lois and Mantee Carlyle, Margie McCaffrey, Eva Williams, Malva Kyzar, Mary Elizabeth Buie, Sarah Nell and Elizabeth Sasser. The girls did their bit in adding to the entertainment by putting on the playlet, "The Radiant Life."

The entire program was filled with activities designed to give inspiration and encouragement, as well as helpful suggestions concerning G. A. work. The girls fully appreciated and enjoyed the spiritual inspiration and the social contacts made. They came back with a wider vision of G. A. work and a greater determination to do more and better work.

The W. M. U. sponsored this house party for the purpose of getting as many Intermediate girls in the county as possible interested in the work of the Girls' Auxiliary. While all 33 of the churches in the county were not represented several girls did come from churches that did not have this organization, and it is hoped that these will, for the benefit of the many girls who are eager and anxious for a part in God's kingdom work, organize a G. A. in each of their respective churches. Clara Mae Edwards

BR

"And at her request you gave up drinking?"

"Yes."

"And you stopped smoking, for the same reason?"

"I did."

"And it was for her that you gave up dancing, card parties, and billiards?"

"Absolutely."

"Then why didn't you marry her?"

"Well, after all this reforming, I realized I could do better."

BR

It was Anthony's first ride in a railway train, and the succession of wonders reduced him to a state of hysterical astonishment. The train rounded a slight bend and, with a shriek of its whistle, plunged into a tunnel. There were gasps of surprise from the corner where Anthony was kneeling. Suddenly the train rushed into broad daylight again, and a small voice was lifted in wonder.

"It's tomorrow!" exclaimed the small boy.

AWARDED AVEN SCHOLARSHIP

—o—

The Aven Ministerial Scholarship given to a student in Mississippi College each year has been awarded to Andrew Caltharp, Myrtle, Miss. At the annual meeting of the Baptist Woman's Missionary Union of Mississippi in Gulfport in 1934, a scholarship of \$150.00 was established in honor of their retiring president, Mrs. A. J. Aven. This scholarship is awarded each year to a ministerial student of the Junior or Senior class. Students are nominated by a committee of the president of the college, the dean, and head of the department of Christianity. These nominations are passed on by the committee of W. M.U., who will make their choice, and award the scholarship. Record of scholarship, earnestness of purpose, future promise of outstanding usefulness, and other points are considered in making the award.

Andrew is the son of Mr. and Mrs. Dewitt Caltharp of Myrtle and is a Senior in Mississippi College next term. He has just returned from a trip to Ridgecrest, N. C., and will begin as one of the principal speakers in a student revival group, beginning in Clarksdale, July 2.

BR

The railway board had met to consider the case of old Tom Jones, who in a train accident had become deaf.

"Well," said a director, "old Tom has been with us a long time now, and we want to find him a new job. What do you suggest?"

"I know," said the chairman. "Let's put him in charge of the complaints department."—Ex.

MACEDONIA CHURCH,
FORREST COUNTY

—o—

Our second revival begins July 16 with brother Wade Smith of Hattiesburg doing the preaching. Our pastor is Rev. H. H. Crisman. The Sunday school is growing under the leadership of B. R. Campbell. Our B.T.U. director is Inman Merritt. The attendance ranges around 124. We also have Junior Brotherhood for boys just out of R.A. and a Brotherhood, with Angus Merritt as president. Mrs. P. E. Slade is our W.M.U. president. It is divided into four circles. All the missionary organizations meet each Thursday night. Our church was the only church of the seventh district to be represented at the Intermediate R. A. Camp. We also had four girls at the Junior G.A. Camp.—Reporter.

BR

A Scotchman in planning his new home left the roof off one room. A friend asked the reason for this.

"Oh, that's the shower," he replied.

HEADACHE

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Thursday, July 6, 1939

Going Places

By A. L. GOODRICH, Circulation Manager

The Every Family List Grows

The following churches have recently adopted the E F Plan and now have the Record going to all their homes. This means better informed Baptists and informed Baptists will do more than uninformed Baptists, other things being equal.

Hopewell church, Copiah County, O. O. Hailey, pastor; Electric Mills, Bill Gardner; Mars Hill, Leake Co., H. D. Hawkins; Concord, Rankin Co., O. L. Byrd.

—o—

Mt. Zion—Franklin County

While Bill (Kyzar) was away, we had the privilege of preaching for him at Mt. Zion. This is one of his afternoon appointments. The work is in good shape, a good choir adds to the attractiveness of the service. They plan to have the annual revival the first week in August.

Franklin County has subscribers as follows: Bude 3; Meadville 8; McCall's Creek 8 and 3 R. F. D.; Lucien 3; ROXIE 69 and 3 R. F. D.; O'ZION CHURCH 38; Hopewell 1; Providence 1.

—o—

Shuqualak

We had the privilege of preaching at Shuqualak in their annual revival meeting. Excellent crowds came for the day services and full houses were the rule at night. Dr. Keathley had planned well for the meeting. There were 16 additions. The work at Shuqualak under the leadership of Dr. Keathley is prospering. The Sunday school has gone from about 75 to a recent high of 206. The music was ably led by Rev. J. L. Boyd, Jr., and as pianist, Mrs. Hallie Evans Watts was tops. So was the hospitality of all the Shuqualak people. We were guests of Dr. and Mrs. Keathley. Dr. Keathley is one prophet who is WITH honor in his own country, having held 17 revivals in his home church, as well as nine in Covington, Tennessee, where he goes in August for another.

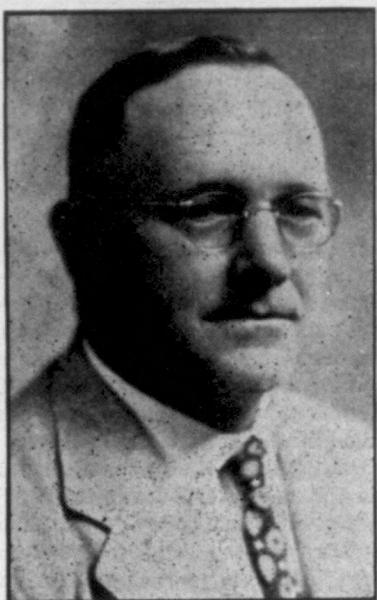
Noxubee County's subscribers are listed as follows: MASHULAVILLE 20; Brooksville 35; Gholson 1; MACON 105; SHUQUALAK 61.

REVIVAL AT SLEDGE

Robert Wesley Porter, of Lambert, a preacher from among the small number who wear well, is the pastor of this fine little flock. Porter's people at Sledge think more of him as a man and follow him more readily as a leader the longer he remains there. His church at Lambert is passing through perhaps the most prosperous period in its history.

DeWitt Hicks was my host on this my second successive year at Sledge and I would not have exchanged hosts with any guest preacher on earth. I should love to write the entire roll of the membership of the church and say of them that each one of them is the particular friend of the Lord.—Lawrence Bracey Campbell.

REV. D. I. YOUNG



Young Has All of Them

Among the several pastors whose field of churches all have the EVERY FAMILY plan is Rev. D. I. Young of Eden, Holly Bluff and Anding. We wish we might be allowed to tell some of his experiences in getting the Record into all his homes. He believes and practices Phil. 4:19. And his work is growing by leaps and bounds. No more faithful pastor is to be found than brother Young. However, pastorless churches need not write him. He is satisfied where he is.

BR

WOMAN'S COLLEGE ENDOWMENT CAMPAIGN

A. L. Goodrich, Publicity Director

—o—

Below we give a brief article by President Holcomb on "The Real Value of \$55,500." Read it carefully. See how it will enable Mississippi Baptists to collect \$75,000 that will otherwise be lost to us. Let it impress you with the fact that it will help Woman's College to firm financial foundation.

And after reading the article, don't wait for a solicitor to call on you. Sit down now and send a generous contribution. And I mean GENEROUS.

—o—

THE REAL VALUE OF \$55,500

By W. E. Holcomb

Possibly the best statement of the worth to Mississippi Woman's College at the present time of the \$55,500 additional endowment being sought is that such accomplishment will conserve all the assets of the institution.

The college has property appraised at more than \$400,000. The value on the present endowment is \$445,000, which figure includes \$75,000 assured from Hattiesburg. Except as a "going operation" the property would be of insignificant value and much of the endowment is contingent upon reaching the \$500,000 minimum required by the Southern Association of Colleges and Secondary Schools.

Specifically the provision of \$55,500 by friends of Christian Education outside of Hattiesburg will induce immediate realization of the \$75,000 assured from Hattiesburg. Certainly this challenge alone should be answered immediately by the Baptists of Mississippi. In more general terms, it is equally ac-

curate to observe that a total ultimate value exceeding \$900,000 is inseparably connected with success in raising immediately the final \$55,500.

More than one hundred and fifty choice young ladies of last session are asking, "Do Mississippi Baptists really want and propose to continue making provision for us and others like us?"

—o—

Below we quote from a letter by Prof. Chester Swor, loved and admired by all Mississippi Baptists. Many others could and should send their contributions. Let others be as generous. And NOW. Send contributions to Rev. D. A. McCall and state that it is for Woman's College Endowment.

Washington, D. C.

June 17, 1939.

Rev. A. L. Goodrich,
Baptist Headquarters
Jackson, Miss.

Dear brother Goodrich:

I understand that you were making contact with some of the Mississippi College faculty members relative to the campaign for cash contributions to the Woman's College endowment as I left Clinton. I have intended since announcement of the drive to make a personal contribution. Enclosed is a check and I expect to send another prior to the completion of the Campaign.

Chester E. Swor.

BR

FIFTEENTH AVE., MERIDIAN

—o—

Last Sunday night we closed a fine revival meeting in our church, Fifteenth Avenue Baptist, led by Rev. Chester Molpus and his splendid wife, Helen. Our church greatly enjoyed these fine young people and their services were a blessing and an inspiration to our people. Chester and Helen are members of our church and loved greatly by every member of the church. Chester has finished his second year in the Seminary at Louisville, Ky., and is engaged in evangelistic work in this section during the summer. He is one of our most promising young preachers and is destined to become one of our strongest young men. Helen is noted for her wonderful voice which she is using for the glory of the Lord. Fortunate is the church that secures the services of this fine couple for a meeting and when they have finished their work in the Seminary they will make wonderful leaders for some good church.—T. M. Fleming, Pastor.

BR

The college professor was lecturing on the distribution of world population. He mentioned that only in the West Indies were males in excess of females.

"A happy state of affairs," he said playfully. "Not unlike the state which existed in this college before women were admitted."

At this point several girl students, affecting to be offended, rose to leave the class.

"One moment, please, young ladies," said the lecturer. "There is no occasion to go yet; the next boat for the West Indies doesn't leave for a week."

BR

SUBSCRIBE TO THE BAPTIST RECORD

OLIVE BRANCH D. V. R. S.

—o—

Our Vacation Bible school closed June 23rd with 39 pupils receiving certificates for perfect attendance. There were 57 children enrolled with an average attendance of 48. Mrs. H. J. Rushing was our director and also teacher of the Intermediates. Mrs. L. C. Seago, teacher of the Juniors, assisted by Mrs. R. Van Hersh; Miss Frances Bell, teacher of the Primaries, assisted by Miss Lucille Payne and Mrs. L. J. Payne, teacher of the Beginners.

Each day our pastor, Rev. H. J. Rushing, brought us a message from the Bible. His final message and one he told us to always remember was, "Christ died for us." Brother and Mrs. Rushing have been with us in four Vacation Bible schools and we are going to miss them now that they are going to have full time work at Colliersville, Tennessee.—F. M. H.

BR

LEAKE COUNTY

—o—

The Leake County Baptist Sun-School Association had its monthly meeting the fourth Sunday afternoon in June at Carthage.

There were conferences led for all departments by Miss Ruby Taylor and Mr. John Farmer and Mrs. H. H. Brooke. Also a demonstration of the Sunday morning session of an organized class was put on by the T. E. L. class of Carthage Baptist Church.

At this meeting there were some sixty-five or more officers, teachers, superintendents and pupils from eleven churches of the county. That the progress of Leake County Baptist Sunday schools is on the upgrade is evidenced by this interest and attendance.

Fine reports were given from each conference.—Mrs. H. H. Brooks.

BR

"May I ask your profession," said one of the older residents of the boarding house.

"Sculptor," said the newcomer.

"Good!" exclaimed the other.

"You're just the man we want."

"Would you mind carving the roast beef?"

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